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THE MIND OF ST. PETER

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THE MIND OF ST. PETER

AND OTHER SERMONS

BY

MANDELL CREIGHTON, D.D., D.C.L., LL.D., ETC.

SOMETIME BISHOP OF LONDON

EDITED BY

LOUISE CREIGHTON

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TO

THE ARCHBISHOPS AND BISHOPS

HIS FELLOW-WORKERS

I DEDICATE THIS VOLUME

PREFACE

THE three addresses which give the title to this volume were given by Dr. Creighton, when still Bishop of Peterborough, at the annual devotional meeting of Bishops, at Lambeth. Dr. Westcott (Bishop of Durham) spoke of them as "glowing and powerful," and Dr. Benson (Archbishop of Canterbury) described them in his diary as "very clever, searching, epigrammatic".

The other sermons were for the most part preached after he became Bishop of London, on occasions of public importance.

LOUISE CREIGHTON.

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THE MIND OF ST. PETER.[1]

I.

HOPE.

WE should any of us shrink from speaking at such a time as this, did we feel that instruction or originality of thought were required. But we are here mainly to commune with our own hearts; and the voice that is heard is simply raised to give a common object, a common direction to meditation which has its value in itself alone. What is needed is simplicity, not subtilty; the suggestion of large principles, not their application to particular problems; truths which lead us beyond ourselves, and carry upward the individual life and its questionings. Yet we seem to need these truths, not in the form of abstract speculation, but in their relation to actual facts, in a form which taxes neither the understanding nor the imagination, but enables us to attach it without undue effort to our ordinary life.

It seemed to me that we might find material for our meditations in considering some of the aspects of the pastoral character exhibited in the first epistle of St. Peter. Great is the charm of human personality;

[1] Three addresses given at the Bishops' Devotional Meeting at Lambeth Palace, 18th June, 1894.

unending is the food for reflection contained in the records of the thought of the Apostles. We can never satisfy our desire to apprehend and translate into forms which are intelligible to ourselves, the influence which the Gospel exercised upon the minds, the ideas, the characters of those to whom it was first made known. There we can understand most clearly its transforming and regenerating power: its capacity for creating a new earth and raising all things into dignity before undreamed of. For this purpose it seemed to me that the character of St. Peter was of peculiar interest, often passed by for the more outspoken and complex St. Paul. He was chosen by our Lord as the typical representative of those on whom His Church was to be built. Many have wondered why it should have been so. He was a man whose faults were obvious, whose weakness was made manifest; he was a man of no commanding intelligence, of no extraordinary gifts of nature. Yet the reason of our Lord's choice seems to be clear: he was above all things a man, and a man of good will; sincere when he blundered, simple in his impetuosity, affectionate, trustful, teachable, capable of growth. His qualities were those which were most receptive of the influence of the Holy Spirit of God. He was a splendid example of the transforming power of grace. Sorely tried, yet victorious by his simple faith, he is at once a warning and an encouragement. "Behold Satan asked to have you, that he might sift you as wheat: but I made supplication for thee that thy strength fail not; and do thou, when thou hast turned again, stablish thy brethren."

"Stablish thy brethren." This is our commission also. Unworthy though we be to execute it, we may not lay it down. To stablish our brethren is the office of a spiritual overseer. Let us consider some of the qualities which St. Peter seems to have felt as of chief importance for that purpose.

First, then, I would notice the high position which St. Peter gives to hope. It is the key-note of his view of the Christian life. The beginning of this Epistle raises a triumphant pæan which never ceases to vibrate: "Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy begat us again unto a living hope". The practical end of his exhortation is: "Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you. . . . So that your faith and hope might be in God." His description of the Saints in past ages is that they "hoped in God". His description of the basis of the Christian life at the present is "the hope that is in you". Closely connected with this conception of hope is that of life. It was a "living hope": the word of God is that which "liveth and abideth". The Lord is a living stone, and His followers "as living stones are built up a spiritual house to be a holy priesthood". Moreover we see that the prominence given to these allied qualities is due to the perpetual presence in his thoughts of the Resurrection. Peter from the first regarded the foremost duty of the Apostleship to be that of a "witness of the Resurrection". God "begat us again unto a living hope by the Resurrection of Jesus Christ from the dead". Christ was manifested at the

end of the times for your sake, "who through Him are believers in God which raised Him from the dead and gave Him glory". He cannot speak of Christ's death as something standing by itself: "being put to death in the flesh, but quickened in the Spirit". He indicates this spiritual activity while His body lay in the tomb; he finds in His Resurrection the source of the spiritual efficacy of baptism, "the inquiry of a good conscience towards God through the Resurrection of Jesus Christ". In unexpected applications we find foremost in St. Peter's mind, the Resurrection as the source of life, and so of hope.

It was most natural that this should be so, for the Resurrection marked the great crisis of Peter's individual life. His impetuosity led him to confusion in the moment of trial, and he failed. To him the risen Lord brought the assurance of a new life, founded on eternal truth. The Resurrection corresponded so entirely to his personal needs that he caught its import at once, and his whole self was remade in the light of its perfect revelation. To him, personally, Christ was above all things the Risen Lord. Into that aspect of Him all else was gathered. That was the relationship into which, and from which, all others radiated. There Peter found what his whole nature longed for—a "living hope".

I think it is a very noticeable fact that this should be the prominent characteristic of him who was bidden by the Lord to stablish his brethren. It explains why Peter as a matter of fact took the lead among the Apostles. Hope is the grace which is most closely connected with practice. It is the

supreme quality of a leader, the great source of inspiration which he can communicate to others. Without it, all other qualities are comparatively inoperative. This has always been so at all times, in all matters—in warfare, in politics. He has led the best—not who has been most dexterous, still less he who was wisest—but he who could most readily communicate the hope which burned in his own bosom.

Yet the career of Peter teaches us that hope needs especially careful discipline, and, if not rooted on principle, has great dangers. Peter was always sanguine from the beginning. He spoke unadvisedly more than once through rashness, impetuosity, presumption. It is the defect of hopefulness to make schemes of its own, and to be wedded to them; to err through self-reliance, and blunder through excess of courage. One great charm of this Epistle is to trace the character, the temperament of the old Peter, chastened and calm. There is the old fire, but it burns with a clear and steady flame. It is no longer a flash kindled by a spark, but is fed and nourished from a constant supply. Peter no longer lives in his own plans, pursuing his own expectations and turning everything that happens into frank agreement with his pre-conceptions, but he sees before him the eternal purpose of God. His own life rose again with Christ; he sees a new race of mankind rise similarly with Christ, quickened together with Him, as His redeemed offspring. Begotten again unto a living hope, he faces the actual problems of the world.

But it would seem that Peter knew as his experience deepened, another defect of the sanguine temperament.

It is sympathetic, sensitive to outward impressions, easily moved, of lively feelings and ready to respond to that which is most attractive in its surroundings. Naturally it tends to an easy optimism; it makes the most of what is; it selects instinctively what nourishes it best, and puts all else away. It finds in things more than is in them; it reads its own wishes into everything it approaches, and often suffers from inevitable disappointment. Peter has learned the truth on which all æsthetic perception must rest. The world is fair, nature is lovely, attractive and delicate, suggestive are the forms of beauty which float around life's path: but they are only shadows of good things to come, unsubstantial in themselves and bearing the marks of their own unreality. Peter's living hope passes beyond the shadows to the substance. What here fails him, he possesses in an eternal inheritance, which is his already, though he cannot see it, and of which the best that he sees and knows is but the type. There is an "inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven". There it is, secure, kept for us, awaiting us. Few phrases in literature tell us of a more profound appreciation of the joys of life and what it can give than does the phrase: κληρονομία ἄφθαρτος καὶ ἀμίαντος καὶ ἀμάραντος. It defines by negatives, and explains by contrast. Are things fair? Alas! they are subject to corruption. Are things delicate? Alas! how easily are they stained. Are things fresh and blooming? Alas! they fade. The joys, the impressions, the charms of nature and life alike end in disappointment, which may easily turn to despair. Hope cannot sustain itself

from what is given without. The greater the hopefulness at the beginning, the more complete is the final disaster. The meaning of Peter's view of the world is almost exactly given by Browning :—

Then when the wind begins among the vines,
So low, so low, what shall it mean but this?
Here is the change beginning, here the lines
Circumscribe beauty, set to bliss
The limit time assigns.

Nothing can be as it has been before:
Better so call it only not the same.
To draw one beauty into our heart's core
And keep it changeless! such our claim:
So answered. Never more!

Only for man how bitter not to grave
On his soul's hands' palms one fair, good, wise thing
Just as he grasped it! For himself, death's wave;
While time first washes—ah, the sting—
O'er all he'd sink to save.

" Begotten again unto a living hope of the Resurrection of Jesus Christ from the dead, unto an inheritance, incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." This is Peter's answer to the inevitable disenchantment of life. All that is fair, all that attracts, all that interests and enthrals, has its abiding meaning as pointing to an inheritance where corruption, stain and change are not. The existence of these in this world, so far from robbing us of hope, only adds to its vitality. We can only appreciate visible beauty, we can only receive outward impressions, because through manifold imperfection, we pursue the traces of that which is eternal.

Thus, then, Peter gained his " living hope " and trained it and guarded it. Again I say it is the great

quality needed in a leader, because it most immediately affects practice. A leader must carry with him hope wherever he goes, and must impress his hopefulness on others. This is difficult to us whose lives have perforce to be spent in a mass of details, which destroy the sense of the unity of aim, and ofttimes are tedious and depressing. It is inevitable in our work that we should see the best things of the world at their worst. The many claims upon our time tend to create in us a belief that activity in itself is valuable. But we must be sure that we carry with us wherever we go, not only a message of hope but the spirit of hopefulness. Peter had felt the chill of the closed grave before he experienced the joy of the Resurrection. We, too, must look away from the grave of many schemes, from the failure of many plans, from many disappointments to that abiding hope which can make all things new.

The history of Christianity shows its enormous difference from all other systems of thought or practice, especially in this—that it is endowed with a boundless power of recovery. It has suffered disastrous losses, it has grieved over many failures, but it has always risen again in new strength and has put forth new powers. It has a living hope on which the world cannot lay a dead and benumbing hand. It is on this hope that our eyes are fixed, and of this our lips should ever speak.

Indeed, we all know by experience, that there is nothing which we can do which is more fruitful than to be the repairers and restorers of the hope of those who labour under us. A bishop should never speak

without heartening his hearers. His visits should be visits of encouragement, and should renew what is decayed. It is for him to bring to those who are holding outposts, who are struggling in difficult positions, the assurance that they are part of a large army which is steadily advancing under the guidance of a heavenly Commander. Here and there the battle may seem to waver. But the hope in the Risen Lord is a living hope, which can never fail. Through the changes and chances of this mortal life, beyond the varying fashions of the world's thought and endeavour, the eye of faith can find the outlines of a divine purpose growing ever clearer and more distinct. The immediate future may be impossible to forecast, for the kingdom of God cometh not with observation. But he who is servant of an eternal hope, founded on the knowledge of the power of the risen life, can feel more than he can explain, and can communicate more than he can express. Sympathy passes without words. Assurance is conveyed by the sense of a steadfast attitude towards life. Despondency often comes from isolation. From this temptation at least we are free. We can carry to our weakest parishes the confidence which comes from the strongest. We can tell of work accomplished ; we are privileged to see something of the manifoldness of the working of the grace of God. We shall do more by uplifting, by trusting, by listening, by inspiring to fresh effort than we shall do by admonition or rebuke. "Fathers in God"—I believe that clergy and laity alike are desirous of welcoming us as such. It is our noblest title, and should animate our daily intercourse with

all. And the wise father is ever ready to listen, to counsel, to strengthen, to encourage, to tell his children that his hope for each is that they will grow into greater strength than his. He does not lay upon any of them a heavier burden than they are ready to bear, but bids them persevere and go forward towards an end of which he can assure them. My brothers will forgive me if I tell them of some words that ever remain in my memory, and come back to me when I am despondent. When I was called to my office I consulted the late Bishop of Worcester, who had just resigned his see, worn out, as you know, by assiduous and unbroken work. He fixed his mild eyes on me and said: "The life of a bishop is, in spite of all things, a happy life: it gives you many opportunities of saying little words of kindness, and doing many little kindly acts, which will never be known. It brings you into close contact with many lives." He spoke out the highest ideal of our office. For beyond statesmanship, or counsel, or direction of affairs, is the power of comforting, consoling, strengthening, inspiring individual souls. We can only do so by turning them gently towards that living hope unto which God begat us by the Resurrection of Jesus Christ from the dead.

II.

SOBRIETY.

If hope was the abiding deposit made in the spiritual consciousness of St. Peter by the great crisis of his life, closely connected with it was the need of watchfulness. After the soaring song of triumphant hope with which the Epistle begins, the Apostle turns to a practical admonition. He has set forth the splendour of the Christian calling; then he proceeds: "Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ". "As children of obedience . . . be subject to every ordinance of man for the Lord's sake." "As strangers and pilgrims abstain from fleshly lusts that war against the soul." "Be of sound mind, and be sober unto prayer." "Gird yourselves with humility, to serve one another." "Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." At every turn and in every connexion we find the need of watchfulness emphasised with special care.

In this, again, we are not wrong in finding the expression of Peter's own experience. The sight of the Risen Lord had turned his former impetuosity into calm and resolute hopefulness. For this, however, there had been a painful preparation. The element

of self-will that was involved in his impetuosity had been chastened by the shame of a disastrous failure. After his recovery, only the strength of purpose that survived the fire of purification was carried into his new life. But strength of purpose in itself may be beset with danger and needs constant watching. St. Peter had learned that lesson in a way which entered deeply into his soul. He could never forget the sorrowful voice which fell upon his drowsy ear: "Simon, sleepest thou? Couldst thou not watch one hour? Watch and pray lest ye enter into temptation. The spirit indeed is ready but the flesh is weak." He could never forget that the affectionate warning fell unheeded and that the moment of trial found him confused, uncertain and unprepared. His action was rash and thoughtless; his unreflecting courage rapidly oozed away. When he ought to have been steadfast, he first prevaricated and then denied. His recovery, his new beginning, was inseparably connected with a deep sense of the need of watchfulness. Without that indeed the new hope could only be the old self-confidence. But the opening up of an eternal hope, while it displayed an infinite future of possibilities, yet inspired a weight of obligation. The life came from God as His gift: the means of growing into it came from Him also. Confidence in the greatness of the calling awakened a desire for spiritual progress, but that progress must be made according to spiritual law, in the way in which only it could be made. And the first and most obvious means thereto was that watchfulness which he had hitherto too much neglected. He saw at once its high place, its

peremptory claims. He whose chief qualities, whereby he had learned and advanced, had hitherto been spontaneity, a ready power of perception, a capacity for letting himself go, was taught to keep all the advantages which came from this large frankness, while adding to them all that came from self-concentration and self-restraint.

Let us consider some of the phrases in which St. Peter sets forth the process and shows its benefits: (1) Girding up the loins of your mind—*ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν*. The reference is clearly to the words of our Lord which came back to Peter in all their significance: "Let your loins be girded about and your lamps burning". But the idea which is prominent in St. Peter's mind is not so much the greater safety to the body by being girt round, as the greater agility from being girt up. It is the preparedness of the mind which he wishes to emphasise, *ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας*.

It is hard to render the fulness of *διάνοια*, the thinking power and its way of thinking—the inner sense and the attitude towards the world which came of it. The mind, to call it so, must be gathered into itself, not hampered by its garments which it wears from custom and for convenience, but which may be hindrances rather than helps in an emergency. Such had been his own case; he had loved Jesus and had recognised the truth about Him; he could confess it before his fellow disciples and plead it to his Master, but he had not assimilated this truth entirely into his inmost self, and the consequence was disastrous. Peter felt that when the crisis came he only had

points of view, not real self-coherence. This he only gained when he was furnished with a living hope, and from this he could look back upon his former self and see his errors. The man possessed of a mighty hope must ever be prepared to act. As sojourners and pilgrims, as men on a perpetual journey onwards and upwards, the Christian must have the elements of his character concentrated and not dispersed. The powers of the soul must be collected within itself so as to be capable of clear expression. The distinction must be clear between what is essential and what is indifferent, so that what is not absolutely necessary can at any moment be dispensed with. How powerful is the image by which this truth is conveyed! Girding up the loins of your mind. The simplest, the most universal equipment for life is the clothing which guards and dignifies the body. Even that should be borne in such a way that it is no impediment to action—that if anything is to be done, there should be neither hesitation nor embarrassment, but the whole man in all his strength should move at once towards the appointed goal. The object of this preparedness of mind was to produce the attitude of a sentinel at his post, a complete alertness of the inner man.

(2) But this concentration of faculties, this creation of energy, itself needs careful watching. A man with a great object before him may set himself to provide suitable equipment, may train himself to readiness. The immediate result may only be the intoxication produced by a new sense of power. Disentanglement from common conventions, superiority to surroundings,

may generate a fanciful enthusiasm which plunges into excess. So Peter adds a limitation, as an indication of the temper which must accompany this added sense of strength, *νήφοντες*, being sober. Besides the ready mind, we must also possess the sober mind. The discipline required for preparedness may have been exercised till it has adequately produced its effect, but the temper of sobriety must be its constant companion, lest self-will reassert itself. Even spiritual powers have to be used with sobriety, in due subordination to the great end set before them. It is possible to use with undisciplined zeal the mental and moral elevation which has been won by self-discipline in the first instance. It is possible to create a force by means of care, which is abandoned when once the force is gained. Peter saw this, and probably used the phrase "being sober" as a condensed explanation of the second metaphor of our Lord, after quoting the first "Let your loins be girded and your lamps burning". The girding of the loins was once for all accomplished; the tending of the lamp which was to light the course was to be a matter of continued care. It was to no purpose to be free from the entanglements of the world, and to speed with ready feet, if the path were not illumined and the right goal were not steadfastly pursued. To Peter the goal was clear, but he wished to emphasise the spirit, the temper in which the journey was pursued. So he changed the metaphor. The light was to be an inward light, as the preparation was to be one of the mind. The discipline of self-preparation was to continue for the direction of the prepared self.

Truly the need of this warning is writ large on the history of the Church. Of the power of Churchmen there is no doubt, nor of their zeal, their ardour, their self-devotion, their self-sacrifice; but we are bound to confess that their sobriety has not always been so conspicuous. This is the great lesson which comes to us from the past history of the Church. Men by the exercise of splendid virtues won their way to power. They welcomed power as a means of carrying out their objects; but just because these objects were so lofty, they failed in carefulness about the means which they used to achieve them. Their ardour would not brook hindrances, but feverishly strove to remove them by any means. They were sometimes hard, remorseless, cruel, oppressive, and all in the name of Him who came to seek and to save that which was lost. Or, in other cases, enthusiasm degenerated into license. The intoxication of hope overpowered the reason. There was not in the one case or the other an effort to force the world into the mould which was established as being the model of God's purpose for each man; but there was the insane assumption that the world had become suddenly what they wished it to be. Restraint was abandoned, the limits of human nature were disregarded, and wild disorder disgraced the Christian name.

The harshness of mechanical organisation on the one hand, the exorbitant claims of spiritual freedom on the other, are discernible, time after time, in the records of the Christian past. The temper which engendered each of them still remains, and remains often in those who are the most earnest and the most

zealous. There is need of sobriety, of self-restraint in the use even of the highest powers, in the pursuit even of the highest objects.

(3) The nature of this self-restraint St. Peter explains more clearly in the latter part of his Epistle, where he sums up his practical exhortation, and condenses what he has said before into the words, *σωφρονήσατε καὶ νήφατε εἰς τὰς προσεύχας*. The meaning of this sobriety is here more fully explained by the addition of the quality of *σωφροσύνη*. It was a term in common use in the highest modes of thought that prevailed in the world to which St. Peter wrote. It denoted the loftiest conception of the Hellenic mind in its outlook over men's affairs. The *σώφρων* was he who succeeded in enthroning reason in his soul, so that it controlled the lower nature, and brought its discordant elements into harmony. The Christian knew how scanty was the power of the natural reason ; he knew that a stronger force, the grace of God, was his to regulate his being. But none the less the conception in itself was valuable, and it passed on into Christian literature, not because of its explanation of the method, but because of its statement of the result, of discipline. This result was the creation of harmony, harmony within by the constant training of the Holy Spirit, whereby the natural will was brought into such measure of accordance with the will of God that it learned to submit to His disposals —harmony with outward surroundings, because the ransomed soul knew the world to be God's world, and himself God's child by adoption and grace. This sense of harmony is at the bottom of that sound-

ness of mind to which the Apostle exhorts us. Self is to be disciplined till it is brought into due relation with its surroundings ; to the Greek, ὕβρις (insolence) was the opposite of σωφροσύνη (sobriety), and the essence of ὕβρις was for a man not to think as became a man, not to seek knowledge of himself and his relations to the community in which he was placed. The Christian was to think himself into a larger sphere, into a realisation of his life as related to God : and by the knowledge which he so gained, all his other relationships were to be directed and made easy. The object of sound-mindedness was to be the discovery of his place in the world, an object as important to the Christian as to the philosopher. But the Christian had a new method, "watch unto prayer". The exercise of self-restraint was not necessarily valuable in itself ; it might not lead to its due result ; it might stop short when it had produced merely utilitarian advantages ; it might be exercised merely to gain new power over others. It must be pursued till it had reached its true end and had established that great central relationship on which the harmony of life depended : "be sound-minded, be sober (watch) unto prayer"—go on, that is, till you have reached a conscious communing with God, a perpetual reference of yourself to Him, a life lived in His presence. This is the object of discipline, a sense of freedom and trustfulness, a perpetual growth into the royal law of liberty. When self-discipline loses this sense of its aim, when it becomes mechanical and restrictive, when its object is merely protective, when it ceases to develop, it strangely fails. Watchfulness

is a temper which grows from within ; like all other tempers it may be helped by advice and counsel, but it admits of no universal method, and refuses to be fostered by practices prescribed from without. The history of the Church abundantly shows the danger of allowing the soul's life to degenerate into a series of transactions with its God, rather than the development of an assured and growing relationship.

So then watchfulness, sobriety and sound-mindedness were the means to form a strong, assured character, which rested on God. Such a character must always bear the marks of that discipline which was needed to eliminate self-will and to curb individualism while it increased individuality. For individualism means a narrowing of life to the limits within which self-assertion is possible ; while individuality can only be developed by growing into a widening circle of relationships, each one of which necessitates a sacrifice of the lower self, while it affords new scope for the exercise of the higher and abiding self. We save our life by losing it.

We have all felt the singular power and attractiveness of a character which bears these marks of watchful discipline. It is never trivial : it never rests content with superficial judgment. It is not overwhelmed with the attempt to be fair-minded, so that its utterances are vague and undecided. It appreciates the position of affairs, but appreciates the issue as it really is without the exaggeration which comes from heat. It does not accept the issue as it is put by advocates on either side, but reduces it to due proportion, and then steadily makes its way to the great principle by

reference to which it has to be decided. Hope is the assurance that such a principle exists; by watchfulness we have to find our way to it. Hope sets the goal; watchfulness points out the road and gives decision to our steps.

The result of this sober watchfulness is the production of a character, strong in individuality, which is many-sided and instinctively finds a point of sympathy with others. It differs from the mechanical power of a character formed by rigid discipline with a view to a particular end. Such characters impress us by their strength, but make us shudder by their narrowness; everything has been sacrificed to strength, and effectiveness is only possible by strict limitation of the sphere of action and of the outlook which prescribes it. Characters of this kind haunt us in the records of the past: they are horrible caricatures of a beautiful conception. The man has been clothed with a mask so that his real self should be undiscoverable, and he is reduced to be an agent of a great organisation. True discipline leaves individuality strong and makes it effective; leaves natural gifts to exercise their sway and gives them a worthy end. It makes them sensitive and delicate to perceive right and wrong, powerful to penetrate through appearances, to remove the coarse covering of expediency or the flimsy veil of sentiment and see things as they really are in the sight of God.

The object of discipline is spiritual insight. No quality is more rare or precious, none more necessary for a leader of the Church. By it the most vital influence is exercised, and quietly spreads on every side. A man's activity is not to be measured by the

amount of business which he does so much as by the amount of business which he makes unnecessary. He is not the best director of others who suggests to them merely his capacity for dexterous action in their behalf, for taking upon himself responsibility which they ought to be strong enough to bear for themselves. We ought so to speak and live that men catch our spirit and learn to act according to the principles which they see to animate us; that they shrink from submitting to our judgment futile pleas; that they think things out for themselves, on the highest level, before they approach us. It is noted of Dean Church by one who worked under him: "His vivid humour, his intense reality, his pure naturalness—all these made any personal assumption of superiority inconceivable to him. Yet, in spite of his quiet gentleness and innate reserve, the fineness of his judgment told instantaneously like the keen edge of a knife. He might be most tender, most affectionate; but, for all that, you knew that you were moving under the eye of a judge whom neither you nor any one else could afford to ignore." This is the result of that disciplined temper which is sound-minded and watches unto prayer, a result which goes far beyond anything that appears, that cannot be appraised but is only felt. Such is the influence of the Holy Spirit of God and of the lives which are directed by His power.

III.

PATIENCE.

HOPE stood in St. Peter's mind as the animating principle of his life, and hope was saved from impetuosity by watchfulness. The abiding result of this motive power, so checked and disciplined, was resolute activity expressed in an abiding attitude towards the actual facts of daily life. Hope was the impulse given by the new perception of the meaning of spiritual truth—a lofty, soaring, limitless impulse, which bore all else away in its train. Watchfulness was needed to bring that impulse within the limits of the individual capacity—to set forth its all-absorbing truth. The result was a temper. With an eye fixed on the great consummation of all things, yet conscious of the ties of earth and recognising the sphere in which his immediate work must be done, St. Peter gained a definite temper which was the result of boundless aspiration restrained by the knowledge of personal frailty. That temper was patience. There was first the living hope, "The inheritance incorruptible and undefiled," but it was "reserved for those who by the power of God were guarded". In this salvation, he says, "Ye greatly rejoiced . . . though now for a little while, if need be, ye have been put to grief in manifold temptations that the proof of your faith might be found unto praise and glory". Or with

application to actual life: "Seeing ye have purified your souls in obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently". Their life was to be an exhibition of this patient love in their relations towards every one. In fact St. Peter knows of no way of serving God in the world, of manifesting the truth of the gospel, except by patience. The Gentiles are to be influenced, not by argument or disputation, but by the example of a quiet life, "that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation". Laws and institutions were to be altered in the same way, by being reduced to a sense of their own inappropriateness when it was shown that there was a growing class of the community to which they did not apply. "For so is the will of God, that by well-doing you should put to silence the ignorance of foolish men: as free, and not using your freedom for a cloak of wickedness, but as bond-servants of God."

I need not pursue illustrations; the whole Epistle is full of them. But St. Peter tells us clearly that he learned this lesson in the hour of his bewilderment and confusion, when he stood in the hall of Annas and saw the bearing of the Lord in the presence of His accusers. He stood and looked and marvelled and yet he denied, for he could not comprehend the depths of divine compassion and divine patience. But the scene could never be forgotten; it was always before him as an explanation of all that he might be called upon to do. "For hereunto were ye called: because Christ also suffered for you, leaving

you an example that ye should follow His steps: who did no sin, neither was guile found in His mouth: who, when he was reviled, reviled not again; when He suffered, threatened not; but committed himself to Him that judgeth righteously." Peter knew the cause of his own failure, the temper which brought about his fall. Impetuosity and rashness necessarily lead to inconsiderate action, and when that action is challenged and the time for speech has come, the hot head has but a feeble and faltering tongue. Peter was drawing from the resources of his own self-knowledge when he urged the disciples to be "ready always to give an answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear having a good conscience; that wherein ye are spoken against, they may be put to shame who revile your good manner of life in Christ". It was easy to assert his discipleship by drawing the sword against an armed multitude and to proclaim dramatically his readiness to die with his Master by inflicting a trifling injury on a harmless bystander. It was beyond his power to confess that discipleship before a cold and unsympathetic crowd, busy only with their ordinary work. Nay, his rash action went far to make the difficulty. He no longer had a good conscience; his hands were stained with blood; could he say that he was the disciple of Him who stood yonder so patient and so still?

It was the revelation of this supreme hour which made Peter capable of understanding his Lord's forgiveness expressed in the terms of a threefold question and a threefold commission. He pleaded that he had

learned the lesson which Jesus would have him learn; he pleaded that his love to his Master had been purified and perfected. He knew the depth of meaning contained in the progressive charge: "Feed my lambs; tend my sheep; feed my sheep". For him, henceforth, Christ was the good Shepherd, who gave His life for the sheep, and left the example of constant, loving, tender, patient care for the flock which he had bought for His very own by His precious blood-shedding. The brethren were in his eyes those who were returning from their wanderings to the Shepherd and overseer of their souls. The endeavour of those who had the oversight in Christ's name was to be that they might tend the flock of God among them with something like the willingness and diligence displayed by their Master, who was the chief Shepherd, to be manifested one day before their eyes and receive the account of what they had done as His representatives. Other reminiscences of that eventful day of the Lord's betrayal came before Peter's eye, the desire for patient service which Jesus taught them before the last supper: "Yea all of you gird yourselves with humility to serve one another, for God resisteth the proud, but giveth grace to the humble". Turn where we will, we find Peter's mind penetrated with the sight of Jesus preparing him to meet the death of the Cross. It was this which taught him the secret of life and the way in which life was to be lived. Patience was to be its abiding atmosphere.

If we try to clothe in theological language the result of St. Peter's expression of his spiritual experience, it will run something like this. The Incarnation testi-

fied God's interest in the world, His claim of it all as His own, the penetration of His presence into every part of man's life. In that lay the ground of an eternal hope. That hope was perfected by the Resurrection which assured man of the real extent of his life, of its boundless significance, of all that it might, nay, that it must, mean.

But the Atonement came between the two, and was necessary to turn the promise into the fulfilment, to link the life that was, with the life that was to be. In it was seen God's method for man's redemption—the means whereby man was to learn the truth about his actual self and the way in which he could rise above that self. Only as the mystery of the Passion was unfolded before his eyes did Peter lose his confidence in his natural self and feel his powerlessness. He had believed that Jesus was the Christ, was the Son of the living God, but this was not enough to create entire confidence or overcome self-will. Peter had listened to a teacher whose words sank deep into his heart. His life had been renewed by what he had heard: "Thou hast the words of eternal life". He understood from Christ's teaching his own position, his own destiny. But the life which he lived with all this knowledge was after all the natural life at its best, raised, so to speak, to its highest powers, but still insecure and without real foundation. It was the Passion which taught him the difference between this natural life at its best and the supernatural life of grace. The latter cannot be reached until the former is abandoned. There is no gradual progress from one to the other. Peter saw that Jesus suffered not only

from the world power, nor from human wickedness in general, nor from the treachery of Judas, but still more from the recklessness of one who loved Him, and would gladly have died for Him if he had only known how, but who yet had not the courage to confess that he was His disciple. Peter never forgot the look of Jesus as He turned a patient eye of gentle admonition upon one who stood bewildered by the sudden consciousness of his own baseness. Then he knew the extent of sin's dominion ; then he knew his need of redemption ; then he could submit himself to be renewed by grace.

The life of grace, he tells us, is above all things a life of patience. This is the practical virtue which the Apostle of Hope impresses most strongly on his disciples. Indeed patience and hope are complementary. Hope without patience leads to recklessness ; patience without hope degenerates into lethargy. Our patience is the measure of our hope, and only he can be truly hopeful who looks for the accomplishment of a mighty purpose, who sees some glimpse of the transcendent grandeur of "that far-off divine event, to which the whole creation moves". Patience is above all things the test of a soul's capacity to grasp the whole purpose of God as revealed in Christ Jesus, a purpose in which the Incarnation, the Atonement and the Resurrection, all alike bear their part, each involving the others, none to be emphasised apart from its relations to the others. Hope is founded on a foretaste of redemption in oneself—is operative through a burning desire to set forth that redemption as the destiny of each individual soul. But it can be set forth to others only

so far as we in our turn share not only in the fruits of Christ's redemption, but also in its method, and that method was the exhibition of infinite patience breaking down the barriers of self-will and convincing by its penetrating tenderness.

All this is plain, but it is from plain truths that we gather strength. We fail when we trust to acuteness, to subtlety, to the power of drawing fine distinctions. Strength lies in simplicity, and the core of simplicity is patience and long-suffering. The world has ever been restless and impatient: only God is patient, and man finds it hard to comprehend the profundity of that patient love. The attempt to imitate it is hard in itself, and exposes those who would imitate it to sharp criticism. The parable is eternally true which Browning has put forward of the impression produced by Lazarus on the Arab physician :—

> "How beast," said I, "this stolid carelessness
> Sufficeth thee, when Rome is on her march
> To stamp out like a little spark thy town,
> Thy tribe, thy crazy tale and thee at once?"
> He merely looked with his large eyes on me.
> The man is apathetic, you deduce?
> Contrariwise, he loves both old and young,
> Able and weak, affects the very brutes
> And birds—how say I? flowers of the field—
> As a wise workman recognises tools
> In a master's workshop, loving what they make.
> Thus is the man as harmless as a lamb:
> Only impatient, let him do his best,
> At ignorance, and carelessness and sin—
> An indignation which is promptly curbed.

The reproach to the servant of God is always the same in each generation. He is not sympathetic with

great movements ; he is not a good citizen ; he does not interest himself enough in current events ; he has no large policy ; he is concerned with trifles ; the world goes on without him, in spite of him. Yes, the world goes on : God's world and man's world alike ; but these are not the same ; indivisible, it is true, inseparable to man's eye, but having different issues, which can only be distinguished by the patient soul. God establishes principles, and His Spirit tends them and nourishes them, so that they grow secretly and send forth their branches into many places. Man is anxious for success, for tangible results, for powerful organisations. It is in every generation the same old story. Men still say : " Go to, let us build us a city and a tower, whose top may reach unto heaven, and let us make us a name ". The towers are always crumbling, the cities pass away, the name and fame are forgotten. But still the old desire burns quenchlessly. The world also has its hope, but that hope has no patience and clutches at attainment. Its mechanism is always failing, its schemes end in disappointment, yet neither the failure nor the disappointment are entire, for there always rises out of the ruins of human effort a testimony to the growth of the spiritual power of man, which alone is unfailing, and ever asserts its readiness for further attempts. Kingdoms, nations, civilisations pass away, but humanity grows larger and richer and more powerful. For it is man that is the object of God's care, not the trappings or the surroundings of man. We are constantly called upon to maintain some form of institution as absolutely necessary, to declare some practice as abso-

lutely mischievous. Things are, in our judgment, better or worse, wiser or more foolish. We must work for the best and the wisest that we know. But the truth of the gospel is not bound to any institution or form. The thing to be expressed is vital in itself and goes beyond any power of man to express it. The gravest faults of the Church in the past have arisen from man's impatience, from his desire for completeness, from his belief in organisation. No utterance in God's behalf can be really powerful unless it is expressed with something of the long-suffering and patience of God, which alone work redemption. The Church has ofttimes failed because its leaders have clothed arrogant pretensions in the phrases of humble service, and have set authority in the place of gentle pleading. The temptation to be strong, resolute, capable—to form a powerful party and work with an eye to the immediate present—this is always with us. The Church is strongest when its influence is all-pervading and its power is never displayed. For then it is working as its Master worked, and shows itself to be the home of His Holy Spirit. We have to face present questions and problems; we have to face antagonism and bear misrepresentation. We can do it best by the patience which is founded on an eternal hope; and our utterances carry the greatest weight when they set forth the eternal principles of the gospel and point only to the truth in itself, which brings its own answer with it, and solves questions not so much by a direct solution as by rendering solution needless. Impatient zeal is still the mark of many pious souls who do not succeed in raising their eyes to the hill

whence cometh their strength, who cannot abstain from regarding the Church as an outward power, who would reduce it to a party that it might be more fitted to produce an immediate impression. We need patience in answering them and in pointing to patience as the true remedy for their anxieties. For patience is the root of wisdom; it alone supplies the insight which enables us to penetrate through the details of a subject to its principle. Only when the principle has been grasped can the details be arranged.

There is no quality which so robs a man of influence as anxiety or uneasiness. It is attended with fear and perplexity; it is "a strangling of the throat of the mind". No man can reassure others if he displays anxiety, if he presages evil, if he dwells upon causes of trouble. By patience only do we possess our souls.

There is no quality which is perhaps more sorely tried in us than patience; there is none the lack of which is more easily observed by others; there is no point on which we are more judged. It is hard, it is often impossible, to find time for all that is required of us. We tend to cut short interviews, to use an abrupt manner, to wrap ourselves in our dignity, merely as a matter of duty to other things for which our attention is needed. We cannot be too patient or too anxious to let our real patience be seen and felt. We will not succeed in our work only by being good men of business; there are plenty such to be found in worldly concerns. But the work of Christ must ever bear the marks of humility and patience. They are virtues which the world knows not; we

must show that we are dealing with the affairs of a kingdom that is not of this world. There is no greater proof of self-mastery than to endure interruption, to turn with cheerfulness from one duty to another, to overcome what John Wesley quaintly called "the lust of finishing". Anything that bears the marks of hurry and perturbation is worthless. No man should ever leave our presence with the sense that we have not done our best to understand him.

It is told of St. Anthony that, hearing one of the brethren extolled for his virtue, he sent for him and put his patience to the test. The brother failed, whereon the saint dismissed him saying, "Brother, you are like a fine house with a very ornamental front door, but the back door is left open to thieves". He had not grasped the meaning of the Cross of Christ nor felt what Christ had done for his soul.

The victory of the Saints of God is to be won by their patience. Such was the message that came from before the throne. "Here is the patience of the Saints, they that keep the commandments of God, and the faith of Jesus."

DELIVERANCE FROM EVIL.

PREACHED 1894.

But deliver us from evil.—*Matt.* vi. 13.

THIS petition of the Lord's Prayer brings us back again to the point from which that prayer started. It begins by turning our minds to God—God as He is in Himself, and God's eternal purpose for ourselves. Then it turns our minds to ourselves and our frailty, our difficulties in the body where we are beset by the needs and the temptations of our daily life. And then, at last, it turns us back again sharply and directly to God, as the one power to help us, the one means of deliverance from all our difficulties. There they are—the flesh, the world and the devil—revealed in all their strength; it is God, and God only, who can draw us out of the sphere of their influence. Did we pray for the growth of the Kingdom of Heaven? Did we ask for all that we needed to fit us for entering therein? Yet one thing more is needful, God's grace to deliver us from the dominion of evil, which is ingrained in our mortal nature, which surges round us on every side, and is so hard to fathom in all its manifold seductiveness. God, and God alone, can deliver us from it; He must keep us true to our citizenship of Heaven; He must teach us to see in all we do the difference between good and evil, between

the temper of His children and that of the children of this world. For *evil* means the whole region of the power of wickedness—the evil one and all his works, and all the means by which he works them. Our prayer is not merely the expression of our desires to God, but has in itself a mighty power to educate and to reveal. Only after we have contemplated God and His Kingdom can we appreciate our own needs; and, as we frame an expression of our needs, we see the root of them all in that mysterious power of evil by which we feel we are surrounded. Only when we have seen this clearly are we secure in our hold upon God, because the sense of sin stamps on our soul indelibly the need of God's help to keep us from the dangers which beset us on every side. "Deliver us from evil": it is the supreme cry of the soul for itself and others; it is the form in which God's kingdom is brought most near to us. In itself that Kingdom of God may seem vague and shadowy, distant and unapproachable. Look around you, and see what else there is which is clearer and yet adequate to your needs. Look at the world as it goes on its way: does this satisfy you? Look into your own heart and see what are the real motives of much that you think and say and do: are you pleased with the result of your examination? There is evil everywhere; the mark of imperfection, the trace of damage. You can conceive an orderly and gentle life; you can reason about the causes of error; you can prescribe an ideal line of conduct which would secure happiness. Why are men so blind to their own true interests? Why do they profit so little from the moral experi-

ence of others? It seems that with a little more care, a little more forethought, a little more intelligence, the world might be such a much brighter and happier place. So men have always thought; so have they prophesied one to another. Human society could not exist without its ideals, its hopes of a better time, its efforts to promote human progress. But ideals are not realised, and hopes are still floating phantoms, and efforts have not accomplished all that they promised. Why, we ask, is this? There is but one answer: human nature is corrupt and does not of itself love that which is good. It needs restoration, reparation, deliverance. The world sitteth in darkness, and knows not its darkness save by the light of God.

And this light is seen as something which cleaves the darkness. God, once grasped by faith, is made clearer by experience. Every time that we look into our own hearts, or think over our own lives, we find new testimonies to the power of evil and the power of God alike. Life may be pleasant to the young and thoughtless, but as years go on reflection is forced upon us by the sense of failure and dissatisfaction with self, which comes, sometimes at least, to all. Life, after all, we find is grim and stern, and round us work severe and relentless forces. We may have a lofty purpose, a high sense of duty; we may be free from the temptations of the lower forms of selfishness, and of the grosser sins. Still we are not what we dreamed we should be, and we have not done what we expected to have done. Instead of the buoyancy of youth is the enduring spirit which says,

"Well, I must make the best of it". Whence comes it that this is all? Subtle influences wove themselves around us; there were forces, within and without, which we could neither explain nor resist. The world used us for its purposes, excited our desires, refused to gratify them, and left us tantalised and enslaved in some part of our being. Yet ever to the eye of faith, behind and beyond this disenchantment, rises clearer and brighter the sense of the presence of a Heavenly Kingdom. Earth's failures exhibit Heaven's realities: our own weakness reveals God's strength. Evil, it is everywhere; but God can deliver. It is worth while to feel the first of these truths deeply, depressingly, that we feel the tranquilising power of the second.

"*But* deliver us from evil." It is a climax; first we pray for victory over our own nature, then for victory over the world. God explains to us our individual temptations by giving us an increasing power of detachment from the actual appearance of things, and a clearer perception of the Divine order which underlies them here, and will be the abiding reality hereafter. The meaning of that deliverance was made clear in the Atonement. The life of Christ revealed the possibilities of the regenerate nature, and set forth the beauty of the Heavenly Kingdom, which was to have its beginning here on this earth. "The Son of God was manifested that He might destroy the works of the devil." He bade His disciples "Be of good cheer, for I have overcome the world". Of the fruits of that conquest He made them sharers by His atoning death. In His Cross we see the great deliverance

which God prepared for His people. "Deliver us from evil;" it is indeed the most comprehensive of our petitions, embracing the spirit of what has gone before, and bringing all into close relation to ourselves. Faith can be explained and justified by our own experience. The survey of ourselves and others shows us the power of sin, yet reveals also the longing for righteousness. Humbled by the sense of frailty, longing for what we cannot obtain, we commit ourselves to God, and in His strength feel that we, too, may be strong. Do we wish to know how, or how far, God will accept us? The Cross of Christ tells us of His mercy and justice, alike boundless, and alike extended to our individual needs. We pray that this faith may more and more take hold of our actual life, and draw every part of our activities and aspirations under its sway. We long to feel our life's progress as a perpetual deliverance, wrought by the Holy Spirit of God applying to our earthly nature the benefits of our Master's Redemption. So does our daily course grow clearer before our eyes, our whole being grow more exultant through the knowledge of its ransom and restoration, and the Heavenly Kingdom rise more distinctly into view, and possess us with its glory and its beauty.

WHO IS MY NEIGHBOUR?

PREACHED IN ST. PAUL'S CATHEDRAL, 6TH MAY, 1896.[1]

He, desiring to justify himself, said unto Jesus, "And who is my neighbour?"—*Luke* x. 29.

QUESTION followed question with rapid directness in this remarkable conversation. The lawyer asked Jesus: "What shall I do to inherit eternal life?" He asked tempting Him, desiring to see whether He would give an answer that might be construed as contrary to the Law. Jesus replied by affirming its authority as amply sufficient to decide this question. "What is written in the Law? How readest thou?" The lawyer's answer showed that he at least understood the spirit of the Law. He quoted its great summary, duty towards God and duty towards one's neighbour. The reply of Jesus pressed home the point which the lawyer had wished to raise. "This do, and thou shalt live." Then the lawyer's conscience began to prick him. He had tried to open a discussion; he was met by an implied rebuke. He had intended to raise an intellectual difficulty; he found himself brought face to face with an admission of moral weakness. This was unexpected. He had tried to prepare a dilemma for Jesus; he became

[1] On the 195th anniversary of the foundation of the Society for the Propagation of the Gospel.

conscious that the dilemma was for himself. The simple, truthful answer, which perhaps rose to his lips, would have been this: "True, Lord, if I could love God and my neighbour as I ought, my soul would live, but I am weak and sinful. The commandment is holy, but my frailty is great. Teach me how I may keep it; show me my strength against temptation." This was the point to which Jesus had led him by the force of simple statement of the truth. But there were many bystanders, and the lawyer's reputation for cleverness was at stake. He had opened an intellectual discussion; he would not have it closed by a simple appeal to moral or religious truth. He made a desperate effort to keep it still on an intellectual ground. Desiring to justify himself, he asked: "And who is my neighbour?" Jesus set before him the commandment, and obedience to the commandment. He would not own that the difficulty lay in the process of training himself to that obedience. No; he tried to show that the difficulty lay in the commandment itself. It was not clear enough. It was not precise enough. It could not, in its bald form, be at once adapted to the actual circumstances of life. It needed limitations. It challenged inquiry. The abstract duty was easily stated: the difficulty lay in its application to facts. He was ready to love his neighbour as himself; there was no difficulty, he implied, in doing that. The difficulty was to satisfy himself who his neighbour was. The lawyer was ashamed to admit that he had ofttimes failed through the weakness of his mortal nature to fulfil the duty which he acknowledged. He was not

ashamed of the far more melancholy admission that he had spent the best years of his life in vain endeavours to determine accurately the scope of that duty's application. Desiring to justify himself, he asked: "And who is my neighbour?"

Let us not dismiss this lawyer merely as an example of the formalism of the Jewish teachers of our Lord's day. He brings before us a tendency which is deeply seated in the human heart. Not only were the Jewish lawyers engaged in investigating the limitations of their duty; the same temper was found in the Apostles of Jesus. They, too, discussed their Master's sayings, and tried to adapt them to the facts of life. Peter was only the mouthpiece of the rest, and only expressed the results of their application of the world's arithmetic to spiritual truth when he asked: "How oft shall my brother trespass against me, and I forgive him? till seven times?" Throughout the Gospels there is a deep undercurrent of simple irony. The Evangelists, taught by God's Spirit, recognise their own futility. They indicate from time to time their sense of the profundity of the utterances of Jesus by throwing them against the background of their own attempts to reduce them to the level of their utterly imperfect apprehension. With consummate art, because with simple truthfulness, they show us the form of Jesus towering above a petty crowd that will not and cannot understand Him. There is nothing more striking to a careful reader of the Gospels than the perpetual contrast between Jesus and the paltry world in which He moved. The little traps that were laid for Him by the labori-

ous ingenuity of intellectual sophists, the blundering endeavours of well-meaning Apostles to correct what they supposed to be His over-statements, the disappointment of little minds that nerved themselves to some trifling sacrifice and were downcast when He pointed them to further efforts. These, and such like things as these, were the daily accompaniments of the life of Jesus. They were summed up by St. John: "The light shineth in darkness, and the darkness comprehended it not".

The lawyer's question was only a particular instance of a general tendency of the mind of man, a tendency which is as strong now as it was in the days of Jesus. Living in a world where limitations meet us at every turn, we carry into the concerns of our spiritual life the measuring rod wherewith we mete the business of our natural life. We are ofttimes perplexed and irresolute when we feel that we ought to act. The commandment rises before us in all its majesty and force. We bow before it for a moment, but are not certain at that particular instant how it is to be applied.

It would be a large question to consider all the causes of this practical paralysis. Let me point out some which suggest themselves as bearing on the great object which brings us together to-day.

(1) A man may say, with some appearance of reason: "Life is varied, and the world is large. Our relationships are manifold, and it is impossible to regulate them all by the same considerations. I am a busy man; think how many different classes of people I meet in the course of the day, and in what

different degrees I have to do with them. There is my family circle; there are my friends and acquaintances; there are those with whom I do business; there are those whom I employ; there is the great multitude with whom I am brought into no actual connexion, but on whom my eye falls as I go on my daily course. Surely I do not stand towards all these in the same way; surely the extent of my duty towards all these classes varies. I cannot go about the world with my heart always on my sleeve. I must choose out those to whom I feel that I have decided duties, and I must separate them off from those towards whom I am indifferent." So he argues, and deliberately narrows the scope of his sympathies. He divides his life, and admits into one part of it the conception of duty which he excludes from another. He marks out unconsciously a sphere for his religious life apart from his common life. The considerate father may be a harsh taskmaster; the professing Christian on Sundays may be a tricky man of business during the week. He has asked himself the question: "*Who* is my neighbour?" and has answered it by taking a part of life as the sphere of duty, and leaving the rest of life to his capricious good nature.

(2) I pass to a different case. Another man is too clear-sighted to attempt this arbitrary division of life. He sees the impossibility of keeping part for God and part for the world. He knows that he cannot serve two masters. He knows that life is one thing, and that the sphere of duty cannot be divided. He is resolved to take life as a whole, and deal with it successfully. But the very fact that he deals with life

seriously and resolutely raises a difficulty. "How," he asks himself, "how is this life of innumerable details to be brought together into one scheme? How is success to be attained? How is work to be done? How are results to be achieved?" He looks around and listens to the world's answer. He learns the lessons of the world's experience. They tell him of the need of method and system, of the power of organisation. He accepts the goal of the world's activity. He works hard for particular ends in a particular way. He adopts the cautious limitations which are found to work easiest in actual practice. He does his duty, but he first reduces it to the shape in which it can most easily be done. In his desire to keep his life undivided he has lost the sense of its greatness. He is content to till a scanty plot which he has enclosed, and is almost irritated with the plants which are not of his planting. His systems that were originally meant for helps in practice have become the goal of his endeavours. He has insensibly adapted to his whole life the standard of his ordinary business. System and method have obscured the great issues of his spiritual being. He is most anxious to do his duty to his neighbour; but his neighbour must first fall into the place which he has appointed for him. He has a definition, a system, a classification of his own, which he has made with much care and cannot unmake. His only regret is that his neighbours will not present themselves in the proper form, or apply to him in the prescribed way, or recognise the truth and excellence of his remedies for them. So long as they refuse to do so, he does not see what more he can do.

He has asked the question: "And who is my neighbour?" and tries to find satisfaction in the answer which his careful attempt at definition has enabled him to make.

(3) Take yet another case. Nothing is more amazing, when we think calmly about it, than the small weight which is attached in the world to the lessons of experience. How seldom does the account of another's temptation, of another's fall, awaken apprehension about ourselves. How seldom do we apply to ourselves the warnings which God's providence scatters around our path. In some cases this arises from general heedlessness and carelessness. But it has also a more subtle source. If it is the fault of the lowest, it is also the fault of the highest minds. The result of serious, honest thought about life and its duties is to impress the mind with an overmastering sense of individual responsibility. The man who thinks much does not fall into the error of being content with the world's method. He does not become the slave of system and organisation, because he sees that they overlook the truth of the individual life of each human soul. He is cautious in accepting methods which are current merely because they *are* current. He insists on seeing for himself, on thinking for himself. The more he meditates, the more he becomes convinced of his own originality. He clings to a belief in his own exceptional circumstances, his exceptional capacity, his exceptional relationship towards the world. What a message he could deliver if men would only listen to him. He has not the rank, or position, or education, or persuasiveness to

make himself heard; so his wisdom has to remain hidden in his own breast. But he is sure that the root of the matter is there, that his view of life is the true one. Others wander in a region of shadows, he, and perhaps a few kindred souls, have seen the reality. The failures of others do not touch him, for they are not illuminated like himself. He could show you the points of difference. He could explain the causes of their mistakes. He cannot use the common experience, because he is not a common man. He is saved by superior insight from their temptations and from their mistakes. In his own case he pleads his motives; he is content to judge others by their results. He does not see that his own results in outward shape are indistinguishable from those of others. He is willing to do his duty to his neighbour. Yes, but what neighbour? How is he to approach those who are so different from himself? He cannot communicate what is most essentially his own. At best he can but wait for the troubling of the waters, and look forward to a time when a fitting field shall be afforded for the exercise of his peculiar gifts.

Such are some of the forms which the lawyer's question "Who is my neighbour?" might assume amongst ourselves. How did Jesus answer it? How did He lead his questioner to larger knowledge, and free him from the trivialities amongst which he was lost? He told him the story of the Good Samaritan. He told him a simple tale of a kindly deed, nobly conceived and carefully executed. Perhaps the story was a true story, or at least founded on fact. Very likely something of the kind had recently taken place,

and men had been talking of it and were fast forgetting it. Jesus took the facts and set them in their true light, and gave them their eternal value. There was the poor man in his extremity; there were the priest and Levite who passed him by; there was the Samaritan who helped him, and helped him thoroughly. There was no question who was neighbour to the wounded man, who recognised him in his distress as a brother who needed aid. There was no escaping the practical conclusion: "Go and do thou likewise".

Notice how the method employed by Jesus answered the lawyer's difficulties, and answers all such like questions. He did not reason, nor discuss, nor lay down principles. He led the mind of the inquirer to recognise its own mistake. And he did this, not so much by any exposure of the error, as by pointing out a more excellent way. He bade the lawyer look at the example of one who did not seem to be perplexed with difficulties like his own. He touched his imagination and fired his enthusiasm by setting before him the simple picture of a kindly deed. The deed in itself satisfied the lawyer's sense of duty. It commanded his respect, his admiration. He was compelled to admit that it was right, emphatically right. Wherein did its rightness consist? To what was its charm due? Surely to its simplicity, to its spontaneity, to the fact that it sprung from a spirit which was not impeded by any thought of the limitations which he had been so anxious to discuss. He felt in a moment that these limitations were needless, that their discussion was superfluous, that they were a hindrance and not a help. His quickened emotion

raised him to a higher level, from which he could look down upon his former self. In the larger prospect that was opened before him by the appeal to his imagination, he saw the pettiness of his former difficulties. He was led to take a distinct step forward in his spiritual progress.

This answer applies equally to the difficulties which we have been considering.

(1) Is life so large that you are tempted to divide it into two parts, one for duty and one for convenience? Look away from yourself, look away from the details of your daily life, look to an actual deed done in the faith of righteousness, and you will feel the reproof. If you recognise your duties only within the sphere of your own surroundings—what thanks have ye? Do not publicans and sinners the same? What nobility is there in that? How does that appeal to your own heart, to the hearts of others? You would have joined the priest and Levite, and passed the wounded man by because he had no connexion with you. The largeness of life is not to be dealt with by making arbitrary divisions, but by accepting things as they offer themselves. Those who lie wounded and stricken by the side of your path through life—they, all of them, are your neighbours. Do not shut your eyes to them. It is their cry for help that gives them their claim upon you. Nothing else than this. No connexion with yourself, no bond of your own inventing, but the mighty bond of the brotherhood of all mankind as children of a common Father.

(2) Have you striven to make your world a useful one by filling it with machinery, and arranging it by

system? Look away from this world of your own; look at a noble action that stirs your blood, and you, too, will feel the reproof. Consider the spontaneity of the Samaritan's act; its genuineness, its sincerity. Perhaps the priest and Levite considered for a moment how the wounded man might be helped. If he had been a little nearer some place that they knew, if they had had a servant, if a hundred things had happened which might very easily have happened, they would have known what to do. But, unfortunately, just as the matter stood they did not know what to do. Their life was so well arranged; it was a matter of regret to them that they had made no provision for this particular case. They passed by on the other side. Spontaneity is a necessary mark of noble deeds. It goes with all real uplifting of the heart. No system is to be entirely followed which leads us to pass duties by. The actual need demands the immediate remedy. The heart touched with the sense of God's love feels that when it sees it must act. The world is God's world, and its problems are God's problems set before each one of us to solve. It is mean, it is base, it is paltering with duty to say: "I can deal with some things, but not with this. There are others whom I can help; this man I must leave to perish as he lies."

(3) Are you so sensitive that you shrink from action because you doubt your own power of influencing others, because you cannot find who it is to whom you have a mission, because you think your message does not concern mere outward matters, but concerns the very heart of things? Again, look away from self for a moment and feel the rebuke. Consider the

thoroughness of the Samaritan's work. Could it be done more artistically, more thoroughly, in a more satisfactory way? He bound up the poor man's wounds, he set him on his own beast, he took him to the inn, he fed him, he paid for him, he made arrangements for his complete recovery. Look at the beauty of thoroughness; see the charm of simplicity. The conduct of the Samaritan went home to the heart of the wounded man, and appeals to the most intimate and particular feelings of him who reads of it. Do what lies before you thoroughly, and it will bear with it a special and peculiar meaning. You can never be greater than your deeds; see that your deeds reach the level of your capacity. In the simplest deed the deepest meaning may be conveyed. Act, and you will find in any line of action room enough to express all that is in you. By broadening your sympathies you will grow a larger being. The closer you come to others—to the simplest, the lowest—the more you will find they have in common with you. You will find that your originality is a common possession, that your problems are felt in some shape or other by almost all, that you are very much as other men are, and that men differ from one another in one point only—the habit of communing with God.

Jesus answers our perplexities about details by saying: "Lift up your hearts above self". Our difficulties are of our own making. They come because our gaze is turned downwards rather than upwards. We can raise doubts about the plainest duties, and go on endlessly discussing them in argument. It is quite true that there is much to be said on one side and on

another; but opportunities pass by while we are talking and listening. Men do not so much err from want of knowledge as from want of motive to act up to their knowledge. It is an obvious temptation to excuse their inactivity on the ground of intellectual difficulties. Nothing pleases them more than to embark in an endless discussion of possible limitations. This Jesus would not indulge. "Look up," He said, "and your difficulties will go. Look at a noble act, and you will see your own duty writ large before you. Your difficulties are wrong in themselves. They cannot be answered, because they have no right to be." It is worth considering—this method of the answer of Jesus to the question: "Who is my neighbour?" That was the question asked by the Jewish lawyer. In our own days a man similarly situated prefers to ask the question: "And who is my God?" Does not the same method apply? "Lift up, lift up, your heart. Where is righteousness? Where is holiness? Look, and you will see."

Our religious life will free us from difficulties, practical and speculative alike, not by directly answering them, but by lifting us above them. Such is the testimony of all religious minds—such is the meaning of a walk of faith. "These things were too hard for me," said the Psalmist when he pondered on the prosperity of the wicked. "These things were too hard for me till I went into the House of the Lord." Our spiritual life is a constant progress by means of quickened feeling, deepened sympathies, larger insight. We get rid of our difficulties not so much by answering them as by outliving them. What looked important

when we were at the mountain's foot becomes insignificant as we mount the side; as we advance further it is lost from view. Our worship should be such an uplifting of our hearts. We should go to God, not in order that He should do for us this particular thing, or make plain this particular duty, or overcome this particular fault, but that He should draw us nearer to Himself. Is the world too much with you? Are you perplexed? Lift up your hearts, and look to the hills from whence cometh your help. Above the tumult of the world, above the troubles of daily life, above the questions that perplex our mind, we may see the face of Jesus, pleading with us for all men as being His children for whom He died; may feel the power of His love that nerves us to endure; may bow before the vision of righteousness for struggling sinners, which is the everlasting promise of the Cross of Christ.

"Who is my neighbour?" We who are striving to urge the claims of foreign missions are beset by the same spirit as prompted that question. It takes all the shapes which I have mentioned. Some say: "There is enough to do at home: when we have done it better, then we may consider our duty to the heathen". Others say: "Do not let us begin with missionary work. Let the influence of our civilisation tell upon prejudice for a time; when the way has been prepared for Christian teaching by the disintegration of existing ideas, then we can seize the opportunity." Others, again, urge: "The difficulties are insuperable of setting our ideas by the side of other ideas, which have grown with a people's growth, and are embodied in all the institutions which regulate

their life. In the abstract I wish well to missions; but, practically, I have no hope of their success. The object which they undertake is chimerical."

All these statements may be discussed indefinitely on speculative grounds. But our duties towards our fellowmen are practical. While the priest and the Levite considered whether or no they ought to help the wounded man, or what form their help could most wisely take, or whom they could send to look after him—he was bleeding to death. The Samaritan considered only the obvious need, and did the obvious duty.

This is the basis of our appeal for help and co-operation in the work of spreading the knowledge of the Gospel. The appeal is not so much to the head as to the heart. This Society, following as it does the English race into all its foreign settlements, has a basis which everyone can recognise. It cares for our brethren in the flesh, and tries to make intelligible to their heathen neighbours the principles on which their life is founded and from which their energies flow. It speaks to both alike, saying, "Sirs, ye are brethren".

Only those can stand aloof from such a purpose who, like the lawyer, are engaged in simplifying their life by narrowing their sympathies—that thereby they may make what remains more powerful. It is a foolish hope, as Jesus showed the lawyer, because it is contrary to the facts of human nature. We are strong not by virtue of self-imposed limitations, but by our power of rising above limitations. We are strong, not by our prudent abstinence from action, but by our willingness to make ventures, heedless of immediate return.

There are many things to be said about missionary zeal. I have spoken of one point only, its place in the development of Christian character. Our Lord, when He committed to His Church the duty of extending His kingdom, gave her what was most necessary for the maintenance of her purity. The consciousness of a world-wide mission is needful for the apprehension of the truth, and is the only means by which the full meaning of that truth can be made manifest and its contents vitalised. It is of the very essence of progress that it should be boundless; and we must learn to welcome its ever-increasing demands upon our sympathies and energies. It is not enough that the Church, as a whole, should recognise its universal duty, but each individual member of the Church has his own share to take. It is true that each of us has to work in an appointed sphere, but the spirit which must animate that work is to be quickened from without by the sense that the work itself forms part of a general plan which is world-wide in its operation. Without this sense, your separate and isolated endeavours will be fruitless. Particular efforts fail through narrowness; they only begin to succeed when they are regarded merely as the exhibition on a small scale of qualities which have a universal scope. Mere philanthropy is constantly asking the purely human question: "Who is my neighbour?" Religious efforts frequently lose themselves in the same futile attempt when they are restricted within a narrow sphere. Faith is only strong when it sees in Jesus the true Head of the human race, and only through allegiance to a Head at once human and divine can man enter upon

his divine inheritance. It is in the missionary work of the Church that this truth is most clearly expressed. All else that we strive to do becomes more intelligible when regarded as a branch of this supreme object of Christian endeavour—to make known to all men their true destiny, to explain to them what life really is, and what it may become to themselves in Christ Jesus.

We have paused for a time in our prayers and praises: let us go back to draw nearer to God, with humble thanksgiving that He has called us to work with Him in the accomplishment of His glorious will; with shame for our past shortcomings, and a deep sense of the profound truth that without great duties laid upon us we should indeed be little; with fervent prayer that He who has in His goodness laid those duties upon us would strengthen us with His grace that we should bear them manfully, joyfully, willingly, for His sake.

NATIONAL ASPIRATIONS.

PREACHED IN ST. PAUL'S CATHEDRAL ON SUNDAY, 20TH JUNE, 1897.[1]

Honour all men. Love the brotherhood. Fear God. Honour the King.—1 *Peter* ii. 17.

THIS is not a collection of separate admonitions or disconnected maxims. Rather there is a necessary sequence of ideas expressed with the greatest brevity. If we seek the origin of that sequence I think we shall find it in the facts of St. Peter's life. This Epistle is penetrated by reminiscences of his personal experience. He is always referring to himself in his early days, when he misunderstood the meaning of Jesus, when he was self-confident and so was weak in the hour of trial, when he betrayed his Master, and entered upon a new life in the hope begotten by the Resurrection and confirmed by the assurance of forgiveness from the lips of Jesus. We have reference to this in the previous words. Peter was thinking of his own conspicuous failure when he wrote "by well doing put to silence the ignorance of foolish men". It was exactly what he himself had not been able to do. But he had learned the truth about life from the Cross of Christ. Christ died, he knew it well, "the just for the unjust,"

[1] The Sunday appointed by Queen Victoria as a solemn day of thanksgiving for the mercies of her reign.

and thereby revealed the dignity, the inherent and indestructible dignity of human nature. So when Peter turned his eyes to the world he embraced it with a spirit of largè enlightenment, with a deep sense of the splendid possibilities of mankind, and his first practical admonition—so needful, so hopeful, so precious—was "Honour all men". For men's achievements had been great, and the progress of the race had been mighty. The generations had not lived in vain. There was a glorious deposit of civilisation won by their continuous efforts.

But more was to be done, and there was a new power to do it. The truths that had renewed his own life were operative on the lives of others. They were but a scanty band, scattered here and there, yet possessed with a common purpose, and united by a bond stronger than any which had yet been known. It was theirs to carry on the work of progress and give it clearer and more definite shape. The new society of the Christian Church was to open out new fields of labour to man's activity, by penetrating deeper into the meaning of life, by bringing a new spirit into the world. This spirit must be set forth in the relations of the members of the Christian body one towards another. So to the first precept, "Honour all men," he added a second, "Love the brotherhood". Reverence towards all that had been done was to be reinforced by the exhibition of a new capacity within a limited sphere.

There was, however, a danger of arrogance and presumption in such an undertaking. Reverence for past achievements is easily forgotten in the impetuosity of

new-born enthusiasm. Honour to all men and love to the brotherhood—these were not enough by themselves. Past, present and future were to be linked together as parts of one great plan, by reference to their divine author, only in Him could they be recognised as standing in due relation to one another. And the sight of God, however dim, fills man's mind with a sense of his own littleness, with a feeling of awe which can only be described as fear—a dread of passing beyond the limits of his feeble powers. It is the one corrective of that insolence and arrogance which the wisest of men have always recognised as being the terrible temptation which besets success, which dogs the steps of power and wrecks the usefulness of promising careers. Nothing accords so well with human experience as the need that the spirit of holy fear should accompany and direct the most brilliant gifts committed to men, if they are not to lead to entire disaster.

So Peter comes round again to a practical and limited application of the great truth from which he started. All great truths must find a point of attachment to actual life, if they are not to float nebulously before us. "Honour all men" was a great principle. It needed modification and expansion; when it had received them it was capable of application to the world as it was. "Honour all men" meant, to begin with, "honour the king". Reverence for humanity, as such, meant, in the first place, reverence for the authority which presided over society. Unless the heart could respond to the call of patriotism, and respect the ruler who presided over the nation's des-

tinies, there was no room for any of the loftier feelings which the Apostle had set forth.

So "Honour all men" is inseparably connected with "Honour the king". Humanity claims our reverence; but humanity must first of all be realised in the organised society in which our lot is cast, and must be recognised in the person of the acknowledged representative of our national life. No ideas really live and influence men save what are capable of being exhibited in a person. Authority must ever centre in a person. National life is in itself a vague abstraction; it needs an individual life to make its meaning intelligible. Until these truths have been mastered it is useless to attempt to rise to higher truth. "Honour all men" is a mere vague generality, committing to no duties and imposing no restrictions on selfishness, unless it is reached through the particular duty: "Honour the king"—and connecting the two in St. Peter's mind lie the great realities of human affection and religious awe.

These are large considerations for a day when our thoughts are simple. It is strangely impressive to feel that at this time a common sentiment of patriotic devotion is thrilling the hearts of Englishmen wherever they may be scattered over the wide empire which England calls her own. It is a time of heightened national consciousness, of which we may be justly proud. But great moments of exultation bring their lessons for us to learn. Feelings pass away as quickly as they come, unless their impulse is made definite and recorded in terms of sober reflection. Our thoughts only become simple by reference to great and abiding

principles. They are only really simple when they are of universal application.

We celebrate to-day sixty years of the reign of a ruler who is justly dear to her people as a noble representative of our national life. It is the longest reign in our annals, and we are naturally proud of it, as being ourselves formed by its influences and claiming our own part in its achievements. Sixty years invite a retrospect, and we look back upon a period of unprecedented prosperity. Sixty years—it is a long period in our national history. Twenty such periods would nearly cover the entire course of English civilisation. It is a curious coincidence that just at this time we commemorate the thirteenth centenary of the beginning of Christianity amongst our English forefathers, then tribes of roving settlers scarcely emerged from barbarism. From then till now England has traversed a mighty course. She has not walked entirely unaided, but has laboured as one nation in the confederacy of Christendom giving and receiving in turn the gifts which were rendered to a common stock. Sixty years—they represent a little less than one-twentieth of the time in which all that we now enjoy has been acquired. If we in our day have laboured, other men laboured before us, and we entered upon their labours. If we have been able to turn our attention to finer kinds of effort, it is because they had cleared the field. If our aspirations have been nobler and freer, it is because they opened out the way. Let us not venture to over-praise ourselves or over-estimate the results which we have produced. Our work can only be valued at its true value by

being regarded in its due proportion. Let us pay heed to the admonition of the Apostle, and "honour all men," before we claim honour for ourselves. Patriotism is good, and national thankfulness is better still; but they must not be exclusive, or lose themselves in presumptuous vapouring. We must have a higher and deeper sense of the meaning of our work. Only as we honour all men can we commit it to the judgment of those who are to come after us.

It is not our material prosperity, our greater ease and comfort, our cultivation of all that makes common life commodious and convenient that will make the Victorian age conspicuous in the future. These are great things, no doubt, and we are right to rejoice that the spread of knowledge and inventiveness have vastly increased man's mastery over the outer world, and consequently widened the scope of his activities. But these are outward things, which all depend upon the force which uses them, upon the motive which lies behind their exercise. Nations are strong in proportion as they have a clear conception of a national destiny—a destiny not limited to the convenience of the passing moment—but animated by a noble conception of truths to be taught, and lessons to be learned, for the good of all mankind. No nation has continued great that has not had a growing consciousness of a universal mission, founded on a genuine belief in justice and righteousness, a burning passion to apply these first within her own limits, and then to carry them wherever her influence could reach. For the maintenance of such principles we must look beyond the limits of our own institutions founded for

our own convenience. We must look to the eternal purpose of the world, in the truth and righteousness of its Creator, and with all reverence and humility must try to inspire our national life with that persistent purpose which faith in God alone can give. "Fear God" is a call which has a foremost place in our commemoration of to-day. Only in that is there to be found any certainty of our national mission, any secure hope of our national destiny.

If thoughts like these oppress us by their vastness, we may turn our eyes to matters which are more within our ken. We have learned during the past sixty years, we are learning still, a deeper and truer brotherly love. There can be little hesitation in singling out, as the great characteristic of the Victorian era, an awakened conscience about our duties to our fellows. Cynicism and indifference have been swept away. Philanthropy has become almost a passion. There is a general desire to ameliorate conditions, to lessen inequalities, to accord to all the same consideration, to labour for the common welfare with less thought of self. The rapid increase of knowledge led to a rapid increase in the arts of production, and the increase of population attending on the development of industrialism outsped at first the social organisation and civilising agencies which had sufficed before. There was a strain before English institutions adapted themselves to these new conditions. The Victorian era has seen all marks of that strain obliterated, has seen Englishmen of all classes brought more closely together than ever they were before, has borne testimony to Englishmen's love of justice and obedience

to law. "Love the brotherhood"—that maxim has sounded forth in louder and louder tones, and has forced itself upon every ear. There is need, God knows, that it should thrill through every heart as well. But love is there, love to our fellow-men, genuine, sincere, outspoken, showing itself in a strong desire that all should have within their reach the opportunity of a noble life, the knowledge of things temporal and spiritual which would enable a man, whatever his condition in life may be, to know how such a life can be made his own. Not till this end has been achieved can we say that the great impulse of this age has fulfilled its purpose. It is the steady desire to moralise political and social life which will be our contribution to the future. It is the highest tendency of our times, and has steadily detached itself with greater and greater clearness. God grant that the constraining love of Christ may abound yet more and more in the hearts of His redeemed children.

"Honour the king." We honour our Queen—we may be conscious of the fact to-day—as ruler was never honoured before, because we can look upon her, during all the long years of her eventful reign, as the unchanging and unswerving representative of this desire to moralise all human relationships which is the flower of our civilisation. Different epochs demand different qualities from rulers. In times of raid and settlement, the king was called upon to be a warrior; when society was tolerably settled but still disorderly, a man of strong will and stern resolve was needed to do justice on ill-doers. As national life developed further, the qualities most required were those of legis-

lation and administration. As foreign relations became important, astute diplomacy took the foremost place. At different times in our history we find rulers famous for their capacity in each of these spheres. But as the community developed, and these qualities were permanently required, warriors, judges, legislators, administrators and diplomatists were developed as distinct classes of experts. It was a similar process by which the popular will found direct means of expressing itself about current business instead of waiting to be interpreted by the discretion and wisdom of the sovereign. As the people grew in knowledge, in love of justice, and in self-control, they looked to the sovereign to sympathise with the finer sides of national aspiration and endeavour, to express and embody those strong and universal impulses which lie at the root of national life.

It is this delicate and difficult task which our Queen was called upon to undertake. We appreciate today, more keenly than we have ever done before, the sincerity and completeness with which that work has been done. We feel how much is due to her who, removed from the shocks of conflict of opinions, yet keenly interested in everything that affected the country's welfare, has exercised a moderating influence with unfailing discretion. We know how widespread has been the result of her constant sympathy with her people, expressed in simple forms which all could understand, spontaneous and genuine. We know how all good works, all generous enterprises, every form of beneficence obtained at once her warm support. The Queen has been indeed the representative and

the mother of her people—sharing their life, thinking their thoughts, seeking no personal objects, yet gently, kindly, persistently pointing the way to higher things. In her own person she has set forth an example of that domestic life which is dear to Englishmen. She has shared her people's joys and sorrows, and they have rejoiced and mourned with her.

National life and national aspirations—sometimes they are forgotten in the press of everyday endeavour, and the cold phrase of national interests is substituted in their stead. It is a safer phrase for political discussion, but the life of a nation no more than the life of an individual can be resolved into a bundle of interests. There is need of a person who shall undertake the task of understanding and harmonising the confused and contending impulses which are at play, a person to whom the eyes of the weary can turn, as a representative of steadfast tendencies which can be understood by all, and which we believe to be the permanent goal of one-sided efforts. Such a person, through all the long years of her life, our Queen has been to Englishmen. The time has not yet come when we can reckon all the good that she has done to England. She has understood the highest function of Royalty, and has set a standard which can never be lowered. She has taught Europe how a ruler can command the reverence and win the affection of a free people.

We honour our Queen to-day for the manifold services which she has rendered to our race and nation. We thank Almighty God for the many blessings which He has vouchsafed to us during the years in which

she has borne sway. We look forward to a future in which we may show ourselves more worthy of those blessings, by greater zeal for His service and a higher sense of the work to which His providence has called us. The thought of the little that we have done calls us to consider how much there remains for us to do. The life of our Queen has its lessons for the life of every one of us. It has shown qualities which are greatly needed, qualities which the nation must appropriate as its own in the years that are to come. Think, I would ask you to think, of the steadfast discipline of character required for the duties of the high office of our sovereign. The exercise of moderating influence calls for complete self-suppression, for a perpetual effort to grasp principles, to overlook trivialities, to have a single-minded purpose for the common good. Let us ask ourselves if we are ready for equal effort. We have many good qualities as a people, and to those our success is due. But we are wayward, self-willed, self-assertive. We need more of the spirit of discipline. It remains as the great undertaking which lies before us to show how free men will bear the yoke of discipline, how they will learn the responsibility which attaches to opinions, how they will readily contribute their separate wisdom to the common store, modestly and truthfully, how they will discuss points of difference with courtesy and in the spirit of sober desire that the best should prevail. Again, the influence of the Queen has not been confined to England only. We may honour her as our Queen, but throughout Europe she claims universal regard as a gracious personality, who has interpreted

her country. Her sympathies have not been limited, and she has understood the aims and motives of other forms of national life and aspiration than our own. Is not that an object which we might well set before ourselves as a nation in the future? We are justly proud of the conception of freedom which is the heritage of our past history and is embodied in our institutions. Let us offer the fruits of our experience to other countries with greater humility, and better understanding of their present position. There is no form of interference which we ourselves resent more than criticism from a superior point of view. The time has come when we must labour to extend our influence by greater meekness and must condition our frankness by the sympathy which is inculcated by the maxim "Honour all men".

If I proffer this advice it is because the preacher is bound not to rest satisfied with merely expressing the feelings, however lofty, of any moment in a nation's career. However much has been achieved, there is a boundless field for national effort, and we must brace ourselves for still nobler and finer work in the future. To-day with our heart and soul we honour our Queen, because we see that she has taught us quietly, consistently and simply these other great lessons, to honour all men, to love the brotherhood and to fear God. May God grant that they sink into our minds and bear abundant fruit in the years that are to be, and that we act up to the spirit of her example :—

> Improve the best, so shall your sons
> Better what you have bettered once.

LOVE AND TRUTH.

PREACHED AT ST. PETER'S, EATON SQUARE, ON SUNDAY MORNING, 20TH FEBRUARY, 1898.

Love rejoiceth with the truth.—1 *Cor.* xiii. 6.

IT is almost impossible not to take one's text on this Sunday from that magnificent hymn to love, which forms the Epistle we have just heard read; one of those compositions that linger in our mind, marking, as it does, perhaps, in its English version, the highest mark that English prose ever has reached; a passage which rings in our ears continually, and charms and attracts us no less by the depth and profundity of its thought, than by the grace, the dexterity, and the subtlety by which those thoughts are expressed. And, indeed, it expresses a sense of the truth of life and of its meaning, which, though St. Paul approaches it from the point of view of theology, is a point of view which we also reach, every one of us for ourselves, if we begin to think about life and its meaning. Let me explain myself.

I remember once being present when the question was raised, What is life? Various opinions, various definitions, were put forth until at last one said, "Life is an opportunity for loving," and after a little discussion that definition was universally accepted as, upon

the whole, saying the most and the truest about life that could be said.

Whenever we begin and think by ourselves, whenever we strive to detach the issues of our life clearly from all the innumerable details in which they are wrapped up, we come to that same conclusion; we are brought back to that great principle of love as being the principle upon which everything else rests and from which everything is derived.

Life is an opportunity of loving. Any thoughtful man would say so. The contents of human literature set that forth quite sufficiently before our minds. What is it that attracts us? What is it that makes us pause in the hurry and bustle of life? Is it not some spontaneous exhibition of affection? The love of a mother for her child, the charm of domestic happiness, the stronger emotions that stir the heart. We are continually enchained and enthralled and attracted by the setting forth of love in some of its various shapes; and behind those casual exhibitions of it, those primary sentiments which seem so natural to men, which make up the beauty and grace of human life—behind those, we find the ever-growing emotion of love in all its largeness and all its power. Love, not simply an individual feeling, not merely prompting now and then to some unwonted display of emotion, not simply quickening our life, not only giving us a new sensation for a moment, but love as the abiding motive of all that we do and of all that we strive to do, love as the permanent motive of human life.

And further, we find love not only affecting human

life, but itself having a divine origin ; love coming from God and love directing itself towards God. The more we gain experience of life, the more we see all our various relationships, the more we rearrange our transitory feelings, the more we co-ordinate everything that we are by reference to that great principle of love.

You will see, therefore, why I have taken my text from the Revised Version and not from the Authorised Version ; why I have taken the word " Love " instead of " Charity," because charity expresses a feeling which begins and ends in our relations to our fellow-men, whereas love is a feeling that goes on to God. The love which the Apostle writes of is not simply a feeling that belongs to our relations here, but is a feeling which is the eternal motive of all Creation, displaying itself in the individual life, displaying itself in the common life, displaying itself at every turn as we look—one great eternal exhibition of the truth. And St. Paul himself reaches this magnificent song, this hymn to love, as I have called it, in a purely practical way. He reaches it in the kind of way that we all of us reach great truths—because he wanted it, because he needed it ; because the actual facts of the life he had to face and its problems drove him to it ; because one object of his Epistle was to reprove his Corinthian converts for their discord, for their strife, for their want of unity, for their self-assertion, for their lack of discipline, for their frailties, for their infirmities. He approaches them first with one line of argument and then with another, and he deals with the various questions they had raised, and he treats of the various problems which beset them ;

but he comes back again always to enforce upon them that none of these problems can be solved unless they have the motive of love permanently in their hearts and directing their lives. He is led to this great outburst by considering the contentions that arose amongst them about the excellence of their various gifts. We think sometimes about these spiritual gifts which the Corinthian Church had, as though they were something entirely different from the gifts we have known. But think a moment how beautiful is that work and activity which fills our lives. What an eternal truth they convey. "What hast thou that thou didst not receive?" Have you energy, vigour, position? they are all gifts from God. Have you merely external advantages of position? have you a charming manner? have you a persuasive mode of putting things? whatever you have, all are gifts, gifts that come from God. And is it not still true that many human contentions arise about the respective value of these gifts? Do not we stand coldly and judge one another with reference to the gifts that each man has, and the way he uses them, and do not we tend to put on one side the sense of responsibility which attaches to them?

That is precisely what the Corinthians did, and it is precisely for that that St. Paul pours out to them this magnificent pæan to stir their hearts to a sense of the true greatness of that quality which every one of them might possess, and without which their respective gifts were of no real value.

Love, he tells them, love, the motive power, transcends all those little gifts that you possess, because

beyond all the qualities that you set forth, beyond all human relationships, is the universal motive. Think honestly, you will see it to be so. And therefore, from that, he impresses upon them that the quarrels in which they are engaged are unworthy of their Christian calling, because through the possession of love the Church has an organic life, and it is love that really gives an organic life to any institution. The Church is one, and there is no possibility, he urges, of quarrelling within it if only you are true to its meaning, if only you see that love must be the animating spirit of the body. Unity and love are the same thing. Unity is the outward exhibition, love is the inward feeling which creates that unity in every body so far as it is organised, so far as it is capable of organisation. It is organised because it can apprehend the meaning of love; because it can act up to that sentiment; because it can display it in its actual life.

And that, he went on to point out, is the great glory of the Church of Christ, that is its distinguishing feature. It recognises human sentiment. It attaches itself absolutely to the actual life of man. It takes hold of that which is, and must be, the dominant feeling which makes all that is good in the natural man. It takes hold of that, it extends it, expands it, explains it. It gives it an eternal meaning and force. It sees it in its due proportions, and gives it the power which, by itself, it could not have.

So he points out that love, which is the most personal of gifts in one sense, is the most social in another. Most purely personal, beginning from one-

self; something to be pursued for one's own pleasure, and yet absolutely regulating all our relations with others; giving us such usefulness as we happen to possess; explaining, modelling all the rest of our character, assigning its place to every other gift that we may happen to have; giving a unity to what otherwise would only be a bundle of disconnected qualities; creating character, giving life.

Plain facts St. Paul spoke, plain facts of human life and human nature, which every one would realise if they would only stop for a moment to think; and yet these plain facts—are they not just the truth as set forth in the person of our Lord? There was love, eternal love, visible in the world, making itself manifest not in the ordinary and simple occupations of life only, but penetrating through the whole of life, going into the out-of-the-way places, carrying its power and its force everywhere, shedding light universal, claiming an absolute dominion.

In His person truth and love were manifest, and truth and love are almost the same thing. The existence of the Church and the meaning of the Church is to show forth truth and love together. So St. Paul says: "Love rejoiceth with the truth". He embodies them both, personifies them. Love itself is personified, and truth is personified also. A more difficult step you would think the latter one. Love—we can personify love; but truth—it seems so abstract, it seems so far off, we can hardly regard truth, you would say, as a person. Yet to St. Paul, truth was just as real and just as personal, and came as clearly home to his mind and to his conscience as

did love. So they two, love and truth—sisters—walk hand in hand, rejoicing together, and gladdening the earth with their joy.

And that was to St. Paul the conception of the Christian Church, as I came across it once in the expression of a theologian of the Eastern Church, "that the Church is the organ of truth, working by love".

Can you get a better definition of the Christian Church than that? Can you get anything that exhibits more clearly its connexion, both with the individual and with society, which sets forth more manifestly its place as the one binding power which can unite man to man?

It is worth while thinking about the naturalness and the humanity of the function of the Church—I mean, of course, the Church on earth. Beginning from the actual facts of life and of human nature, the Church when it has realised its position, the Church at those periods of human history when it has understood itself, and has been able to set forth that understanding—the Church has been the power which has made society, and society cannot be made without it. Society must have the same basis as that which I have been setting forth. Nothing else will keep human relationships together. Nothing else will bind man to man. Nothing else will give a common purpose to a multitude, but love rejoicing with the truth.

It is to that we must look forward as the settlement of all our problems. Our problems are many. And how true is the saying of the Psalmist, "These things were too hard for me until I went into the sanctuary of God; then I understood". Why did he

understand? He understood because then his heart was uplifted and touched with the love that God alone could give, and the meaning of which God alone could explain. There in the presence of God all his relationships to others took a new meaning, and his life consequently was heightened and was changed; insight was given which he had not before.

As the earth looks dark, its perplexities many, and its difficulties pressing upon you—the difficulties of your individual life, the difficulties of the lives of others, the difficulties of your business, the responsibilities which weigh upon you, the problems that you see facing your country at every turn—while these things weigh upon you, what is it that we need to hearten us and give us courage? It is the sight of love rejoicing with truth, explaining the world and its manifold perplexities, making clear to the enlightened eye the Divine purpose which lies behind all things, filling us with a faith which cannot fail.

And it is the function of the Church of Christ to set forth the truth, to maintain it clearly, unmistakably before the eyes of men, to point them to these three things that my text brings before us: "Love rejoiceth with truth". The three things that we need are the sentiment of love, the intellectual conception of truth, and the atmosphere of joy. These three things we need above all things in human life, a right view of the world and its meaning, bringing forth love expressed in our actions, and joy the accompaniment of love to ourselves and others.

How splendid a vision! How nearly within our grasp, and yet, as we feel, how difficult to realise. It

is the truth which the Church of Christ has to set forth through all the ages as the final solution to all perplexities and pain. And the work of that Church of Christ has to be done, like all other work, by human hands. The truth has to be spoken by human mouths; above all, it has to be embodied in human lives.

The real power of the Church in every age must be that of creating lives which will serve as models to the dejected, to the defeated and the downcast; lives and characters that are moulded upon a real appreciation of the truth; lives and characters that are not remote from the ordinary life and character, but visible in the eyes of all men, spent simply, quietly, devotedly amongst the multitudes for whom they have to labour. It is not so much their words—not so much their zeal or their activity, as it is the lives of the clergy that are powerful for good. The great testimony, the eternal testimony of the Church of Christ must be that of setting forth a life which can exhibit love rejoicing with truth.

And that is the object of the parochial system which has grown up in this land. It was for that reason, because they apprehended that great truth, that our forefathers established parishes, and that they enjoined that each parish should be the sphere of the life, rather than the work, of an individual priest; the sphere of his life, the place where he was to live, and his life was to be the great contribution that he made; a life that set forth love rejoicing with truth. That is the one great missionary agent, that is the one great force that can uplift the minds of others and lead them to think out these things for themselves.

The devoted lives of the clergy, going about carrying the message that there is love, that there is truth, that there may be, that there ought to be, universal joy—that was what our forefathers wished to make possible. We have inherited a great system. We cannot doubt of what use it has been to our country in the past. How wonderfully, as a matter of fact, it has done its work! How it has bound men together in this land of ours more than in any other country in the world! We have our difficulties, we have our troubles from time to time, but, thank God, we are a more united people than any other people on the face of the earth.

Love rejoicing with truth. That is the bond of all union; that is the secret of the power that binds together man and man. It is an open secret which has to be made manifest to the eyes of all men; which has to be carried home to their hearts by human agencies and by human means.

And joy! Joy, that necessary part of all existence. It is hard sometimes to be joyful when the actual anxieties of life weigh down the spirit in the present; and you know only too well how heavy are the anxieties that press upon many of the clergy, the perpetual anxieties and troubles of poverty. You know how true it is that in this our day and generation we are too contented to rest upon our oars, and to suppose that what was done by our forefathers has been done for all time. Because we have ancient endowments, because we have parishes formed, because we have magnificent churches built by them, we think nothing need be done by us.

Surely we have to meet the needs of a growing population, of changed social circumstances. We have to maintain things at the level at which our forefathers established them. That is the sole meaning of the appeal that is made to you, that you should assist the clergy to keep things as they are. Give them a chance to work as it was intended they should work, not demanding much, devoting themselves to self-sacrifice in love; having no great ambitions, but simply desiring that they may have enough whereon to live, that they may be free from anxiety, that their spirit may be serene and therefore joyous. No man can work much for God unless he has a cheerful spirit. Cheerfulness is above all things the exhibition of the heart that is at peace with God; and that they should be disturbed by small cares and petty anxieties, must prevent the servants of God from going forth to their work in the world in the right spirit.

"Love rejoiceth with the truth." These are great words. We want to make known, to make visible, all that is contained in those simple words, then how they would change life. We want men to say from the bottom of their hearts and to feel its meaning :—

How beautiful it is to be alive!
To walk each morn as if the Maker's Grace
Did us afresh from nothingness derive,
That we might sing, How happy is our case!
How beautiful it is to be alive!
To read in God's great book until we feel
Love for the Love that gave it; then to kneel
Close unto Him whose Truth our souls doth shrive,
While every moment Joy doth more reveal
How beautiful it is to be alive!

Do not you want all men to feel that? Is not that the secret of force and strength and courage? That all men should say, How beautiful it is to be alive, and should joy in living. How is that to be got? Only in the way I have been putting before you—by the exhibition of love rejoicing with truth.

LIBERTY.

PREACHED BEFORE THE UNIVERSITY OF CAMBRIDGE, SUNDAY, 15TH MAY, 1898.

Where the Spirit of the Lord is, there is liberty.—2 *Cor.* iii. 17.

ST. PAUL is speaking of the comparative imperfection of the Mosaic law as contrasted with the fuller knowledge of God which was revealed in Christ. The old law was hedged round by observances, and was expressed in symbols. Moses was the spokesman of the Divine will, and as he spoke with the touch of inspiration upon him, his face reflected the glory of the Lord. But this was transient, and he veiled his face that the fading of its lustre might not be seen. A similar veil lay on the hearts of the Jewish people, and prevented them from perceiving that the glory of the old law had passed away before the greater and fuller glory of the new revelation. To Christians there was no such veil; it was removed. There was no longer any sense of limitation. The Christian was "joined unto the Lord in one spirit". He was free from the bondage of intermediaries. His relation to God was direct, and was the result of the indwelling spirit which God bestows on His people. "Where the Spirit of the Lord is, there is liberty."

Such teaching was not new in kind, but only in degree. As in all other points, so in this, the meaning

of the old dispensation was made clearer, simpler, more capable of universal application. Pious souls in old times had communed with God and had attained to the same results in their own spiritual experience. Penitence taught the writer of the fifty-first Psalm the prayer, "Uphold me with thy free spirit". He understood the bondage of sin, and longed to restore his shattered being to the sense of freedom which he had formerly enjoyed, which he never properly appreciated till he had lost. So, too, the meditations of the writer of the hundred and nineteenth Psalm centre round an attempt to gain such a full appreciation of God's statutes as will enable him to enjoy them as an everlasting possession. "I will walk at liberty, for I seek Thy precepts." The aim of both writers was the same —to lay hold of God's law, and understand it, and feel it as truth, and then to love it for its own sake. As love imposes no burden, it followed that he who loved God's law was free indeed.

Nor was this view confined to inspired writers; it was a conclusion towards which reflection on life led all philosophers. The words of our Lord, "Ye shall know the truth, and the truth shall make you free," resemble in form the maxim of the Stoics: "The wise man only is free". The difference lay in the conceptions of "truth" and "wisdom," and of the modes in which the truth was to be found. But they had this in common, that in both freedom was found in obedience to law, an obedience not due to fear, but arising from a recognition of the law as salutary, just and good. The Greek mind conceived the microcosm of human character as regulated by the same prin-

ciples as affected the well-being of the State. Tyranny meant the substitution of an individual will for law; freedom meant willing obedience to law which was seen to be founded on principles. Just so the man who was under the power of his own desires and passions was enthralled; while he who lived by law was free. The essence of liberty lay in the acceptance of law, not by compulsion from without, but by impulse from within. Everything depended on the willingness of the recognition.

Thus it may be said that, on the most practical and important point, which every man had to face, the formation of his own character and the moulding of his own life, Christianity had no new message. Thinking men all recognised their own needs in the same sort of form. But the wisdom of the philosopher was possible only for a few, and was the result of much reflection and of many struggles. The truth of Christ was expressed in the form of a person, and could be grasped at once by any one of good will. He who was the Truth, would send the spirit of truth to lead the inquirer gradually into all truth. There was a new motive and a new method, and both were of universal application.

It remains, however, that liberty as an idea was seen to have its root in the spiritual nature of man. It was, in fact, a gift of God, and penetrated the whole of life. A man was free because he was his own master; and he was his own master because he was God's servant; and God's service was perfect freedom. Nor can it be said that this was an ideal conception which had no practical bearing on human affairs. As a matter of fact men have gained freedom by showing

that they were capable of exercising it. Freedom is not a gift which can be conferred from above: it is the recognition of an existing capacity. Political liberty has been the result of political experience. It was found that the business of the community was better conducted, if all who were required to bear its burdens, were consulted about matters in which their co-operation was needed. Its formula was "that what concerns all should be approved by all".

It is not by mere accident that liberty has been the product of Christian civilisation. Liberty and Christianity are indissolubly connected. Ancient civilisations claimed liberty for a privileged class, but founded their social life on slavery—*i.e.*, on the denial of liberty to the great majority. Christianity made liberty possible because it stated the problem as a general problem. It was inevitable that its solution on a general basis should create great difficulties, should necessitate an apparent lowering of the ideal, should seem to demand a loss of higher qualities which has been gained by exclusiveness. Christian civilisation, when first it comes into view, seems raw and rude compared with what it replaced. There is a loss of culture, of finer shades of thought. This was a necessary step in making known to all what had previously been the possession of a few. New foundations had to be laid, and they must be laid upon broad principles, which all could feel as commanding their attention and claiming their obedience. Customs and institutions which had grown up in the simple life of the tribe had to be applied to the complicated life of the nation. This process would have been impos-

sible had it not been maintained by the principles of the Christian faith, which gave it a power of selecting and adapting, which placed before the community a definite end for its activity, an intelligible ideal, which had never existed before.

The history of Christian civilisation is the history of this process. It is a splendid, but it is also a painful history. The effort was great, the labour seemed sometimes intolerable, the strain upon man's capacity was enormous. It is no wonder that ofttimes there was a desire for repose; that institutions tried to harden themselves into finality; that men shrunk from the continual labour of progress. For progress consisted in recognising new products of human thought or new claims on human energy. And these, when recognised, must be provided for, and co-ordinated with what had existed before, and be allowed a sphere for their activity. How laborious was this perpetual process of readjustment; how full of menace it often seemed; how it threatened to destroy the possessions of the present for the hopes of a yet unrealised future. How many heart-searchings it continually awakened; how much fear it inspired; what stubborn resistance it occasionally called forth. We recognise this process generally at the great periods of crises, when a large measure of change was suddenly demanded. We tend to forget that the process was always going on, and that its greatest advances were often made unobserved. No revolution, no war, no declaration of rights advanced the cause of human freedom so much as did the life and example of Francis of Assisi.

As we contemplate this process in the history of

the past, it seems to have an irresistible force ; to have worked itself out in spite of all hindrances. Many have accepted it as such and speak of "Progress" as though it were a law of nature, for which man was not responsible—an evolution of human affairs which must ever tend towards an excellent end. Yet if we try to grasp the meaning of progress as it is shown in the history of the past, it is to be found only in the growing recognition of the dignity of man, which is another form of expressing human freedom, and is the ground of its claim.

This progress is the result of perpetually increasing knowledge of man and of his capacities. We know the difference in this between the civilisations of the East and West. Why are the Eastern civilisations stationary? Because they have defined once for all the contents of man's life and the limits of man's powers ; having done so, they continue to live on that knowledge. Why is Western civilisation progressive? Because the possibilities of the individual man are boundless, and he is weighted with the responsibility of endeavouring to realise them in his own case. Let us go a step further. Whence does man obtain this definition of himself? What is the ground on which he decides his own capacities and determines his sphere? There can only be one answer. Man finds himself in his relation to God ; it is from that relationship that all definitions ultimately come. A nation's history is the record of its hold upon an idea of God. It cannot express more than its idea contains ; when it has expressed all it can find, it necessarily remains stationary, and so deteriorates.

Now it is the distinguishing characteristic of Christianity among the religions of the world, that it knows of no finality. Its history is one of perpetual revivals. The organisation of the Church, following the law of all organisations, has frequently sought to limit and define the means by which God could be known, the sphere within which He might be worshipped. Such efforts have been proved vain. The individual has always risen to protest against the tyranny of the society. It is strange that the failures of the Church have been due to its desire to make things easier, to lay down rules and regulations, to prescribe outward things, to give peace and satisfaction. There has always arisen against such efforts the voice of the individual who has claimed to see deeper; who has evoked the reality behind the forms; who has shown the shallowness of rules; who has refused to have his conscience dulled by obedience to formal ordinances, who has insisted on bringing his own life to the test of the life of Jesus, and has invoked the spirit of Jesus to declare what is most in accordance with the Lord's will. Christianity is always deteriorating in the hands of the multitude, and is always being restored by the enlightened conscience of the individual. Other religions settle into rigid forms: Christianity is constantly putting forth new forms which react upon the old, and prevent stagnation in any. Other religions were powerful as a spiritual influence at first, and then slumbered away into systems. Christianity has always been vital as a spiritual influence, and as such can show its power in varying shapes.

It is impossible not to see the close connexion

between the history of what we call progress and the history of Christianity. They show two sides of the same process. Christianity shows us how men have grown into liberty because they felt themselves capable of knowing God, and through their knowledge of God, they gained a knowledge of the possibilities of life. In the person of Christ they saw all that they might become; they gained a conception of holiness, which rose above the objects of this world's aspiration, which revealed a power of becoming like unto God, and sharing with Him an endless life hereafter. The possibilities of this conception were inexhaustible; but the efforts which it involved were immense. The demands both on the intelligence and on the will were boundless. There was no attainable goal of effort here. There was no rest, no stay. "When ye have done all that ye can, say ye are unprofitable servants." There was no form of religious society, no multiplication of outward observances, which would save by itself. The Christian was pledged to the pursuit of an ideal life which called upon him to remake his natural self at every turn. There was no particular object for him to pursue: "Let this mind be in you which was also in Christ Jesus". Other systems of religion or of thought promised definite rest, or pointed to the possibilities of definite attainment. Christianity pointed the way of the Cross as the way of God. We do not realise enough the boundless claims of Christianity upon its adherents. We do not sufficiently consider how much this explains of the history of the Church, and of its present position.

But side by side with this storm and stress of the

individual soul, which is the record of Christianity, we see the development of natural life following the same general lines. We see a mute struggle towards self-realisation going on unconsciously. Men were striving to become what they felt they were capable of becoming ; to do the best that they could do ; to speak out what they felt and knew of experience and thought. This was the practical side of the religious impulse, its echo in the general life of the community, its impress upon the common standard of aspiration. What men felt they were worth before God constituted an imperishable contribution to the meaning of the world. In fact it was the idea which underlay the conception of the world as an opportunity for individual effort. Man is born into a definite society, which possesses traditions, thoughts, sentiments, aims, which he assimilates. They grow with his growth, and make him what he is. It is in his power to add to them, or take from them, by the results of his own life and his own effort. But if he seeks to discover the source from which they come, the only answer he can give is that they are the product of the best minds, who have been animated by the highest sense of duty, who have seen furthest into the possibilities of life, and have built up a sense of those possibilities as applying to the future of their race or nation. And the ultimate foundation of this conception is a belief in a divine calling, is an ideal of righteousness derived from a conscious communion with God, is a preference for the approbation of conscience over immediate advantage or immediate enjoyment. This is the practical point which is of importance.

The individual has benefited the world because he has felt himself superior to it, because he has refused to accept its existing standard as permanent, its existing arrangements as perpetual. He has felt within himself powers which he could not realise; he has been conscious of aspirations which went beyond what was seen or what was calculable; he has striven to express them, and his imperfect efforts have opened the eyes of others. He has laboured to find for his own nature a harmony which the world refused, and he has compelled the world to follow the traces which he made. Whence did he gain his impulse? It came from within. Whence did he gain the force to assert it, the claim to express it? From his belief that it came from above. If it were his own, how could he maintain it against the apathy, the disapproval, the contempt of those around him? He could not do so for himself, for his own satisfaction. It is hard for us in these days to realise the full force of public opinion directed against oneself. The amazing thing about a martyr's death is not the willingness to suffer torment or the disregard of life. It is the power to face the obloquy of the multitude; it is the courage, the conceit, if you will, which enabled him to stand firm in his convictions though his fellow-men regarded them as so dangerous that they were determined to stamp them out by removing those who accepted them. Whence came this courage? From a belief that what he held was the very essence of his being: that he was what he was by virtue of the truth which he had seen, and on which he had built his life. It was impossible for him to abandon it, for without it he

would cease to be himself. His natural life was only the envelope of his spiritual life ; it mattered little to him when and how it was rent asunder. His spiritual life came to him from God, more directly, more consciously than his natural life. It was most precious ; it was his duty to maintain it and pass it on. But its power and persistency did not depend on him. It was a gift to him. He could at least show to others his appreciation of the value of the gift.

Look where we will, we find that the conception of liberty has the same origin, the claim to live according to the best that is known or seen, to contribute to society the results of a life lived according to a self-improved law, which penetrates the whole being. So truly has been wrought out through the annals of Christendom the saying of the Apostle : " Where the spirit of the Lord is, there is liberty".

Perhaps this view does not readily commend itself to modern ways of thought. It may be doubted if formulæ about the desire for adaptation to environment, and the efforts therefore necessary to break down barriers set up by the selfishness of satisfied classes—it may be doubted if such formulæ carry us far in an explanation of facts. We see that struggles arose about ideas not about social conditions in the first instance. We see that these ideas generally clothed themselves in religious forms, and that these results still survive in that shape. It was on the ground of a religious claim that liberty was won. In the completeness of the victory, the meaning of the contest is sometimes forgotten, or its significance explained away.

"Where the spirit of the Lord is, there is liberty." This is not only an explanation of the way in which liberty was won, but of its meaning, its limits and its responsibility. Liberty has now become a common possession—so common that we seldom pause to consider its meaning. What is liberty? The general answer nowadays would be: "The right of a man to do what he likes". If it be pointed out that this is impossible, there is a reluctant addition: "Provided that in so doing he does not interfere with the similar right of all others". In matters of thinking or speaking no limitation is supposed to be necessary. But this is clearly impossible, for speech is an incentive to action, and there are limits to the speech which an organised society can permit. But we are singularly indisposed to face the question of these limitations; and indeed in our own country it is rarely necessary to do so. Still it is necessary that we should have a higher sense of the dignity and responsibility of freedom than we have yet attained. There is no task more needful than to impress on a free people a sense of that discipline by which freedom was won, and by which alone it can be maintained.

"Where the spirit of the Lord is, there is liberty." Man's rights come from his position as a child of God. God gave him his nature with all its gifts. These gifts he must use for the sake of God who gave them. He must use them in the sphere within which his lot is cast. His life and its conditions are opportunities. He must try them and strive to amend them by the highest law which he sees, the law of God, made manifest in Christ—made living in a person, not

written in a code—expressing itself in a spirit, which is more powerful, because more penetrating, than overt action.

"Where the spirit of the Lord is, there is liberty." It has always been found difficult to draw the line between liberty and license. In the Greek state ἐλευθερία was the most cherished possession, and ὕβρις was its most dangerous enemy. Ingenious attempts were made to check ὕβρις by mechanical means, which perpetually placed the individual at the mercy of the commonsense of the community. We have still to trust to the good sense of the community to restrain individual extravagances. But this good sense must rest upon principles; it cannot be picked up from the expediency of the moment. Justice and fairness of mind must rest on firm foundations, which are not moved by temporary storms. There are signs enough, in all that is occurring around us, of the duty which is incumbent on us to strengthen the foundations of our national life. We rest upon a precious heritage of liberty. God grant that we may understand its value, and may use it well. But we will not do so unless we recognise it as an eternal principle, capable of indefinite expansion, but requiring a recognition of individual limitations—a possession involving grave responsibility, not to be enjoyed for personal gratification, or claimed for the gratification of personal interests. It is God's gift to those who grasp its meaning and seek His help to use it rightly. We hold it as a trust for Him, a trust to be exercised according to His loving will—"Where the spirit of the Lord is, there is liberty".

THE FAILURE OF LAUD.

SERMON PREACHED IN GRAY'S INN CHAPEL ON THE OCCASION OF THE UNVEILING OF A WINDOW IN MEMORY OF ARCHBISHOP LAUD, SUNDAY, 9TH OCTOBER, 1898.

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ.—1 *Cor.* i. 4-7.

I HAVE chosen this text because it forms part of the Epistle for the day, and the Epistle is a commentary on one of the most remarkable and most penetrating of all the Collects in the Prayer Book. We pray that we may "withstand the temptations of the world, the flesh and the devil, and with pure hearts and minds may follow Thee, the only God". It will be observed that we are to resist the temptations of the world, the flesh and the devil, not that we may serve God, but that we may follow Him. There is a high spiritual truth contained in this prayer which reminds us that the service of God consists in following Him, that there is no service which can be rendered to God which is not founded on that basis. This is the truth which the Epistle for to-day seems specially to emphasise. It is an Epistle full of rebuke to the Corinthians, and St. Paul began it

by giving full weight to their good qualities. The Apostle enumerates the three great gifts which the Corinthians possessed. They had knowledge by which they could discern the truth, and utterance, the power of speech by which they could set forth the truth; and they possessed also the patient waiting for the further revelation of the Lord Jesus Christ. The balance of these three qualities of the Christian life is needed at all times, and the want of that balance inevitably leads to failure. This seems to be the great truth which the Epistle read in connexion with the Collect, brings before us to-day, and it is a truth which seems to have a remarkable bearing on the fact which has brought this congregation together.

You are taking possession of a memorial which, throughout the ages that are to come, will commemorate the person and bring to mind the work of one who held a great place in the history of this country, one who was connected with this ancient society, one whom it is quite natural that such a society should be proud of reckoning among its members. And yet there is no man in English history who is more a subject of debate than is Archbishop Laud. There is no more conspicuous example of a practical failure. In spite of the great qualities which he possessed, in spite of his undoubted integrity, in spite of his deep spiritual nature, in spite of his massive learning, it is impossible to deny that Laud was a failure, not that his ideas or the truths he maintained were failures, but that his method of putting them forward was a failure in the sense in which the

word "failure" is used in speaking of the things of this world.

Why was Laud a failure? Where was it that he failed? What are the qualities which he did not possess? I have no wish to underestimate the character of Laud in raising the question why it was that Laud failed; but I wish to try and see why it was that with all his great qualities Laud drew upon himself so much obloquy. Why was there reserved for him the hard fate, so rare in the annals of our country, of in his old age being thrown into prison, only to be dragged out and put to death amid the execrations of the great mass of his countrymen? His fate was a blot upon our history, a deed for which we had to repent.

Laud was a man of great ideas, of a well-trained and disciplined mind, of entire intellectual integrity, a seeker after truth, unflinching and unswerving in his pursuit of it. He possessed knowledge in a remarkable degree, knowledge of the Scriptures, of Church doctrine and history, and his calm and quiet mind understood their real bearings. Few men ever came to a great post with a better intellectual equipment than Laud; and he also understood the meaning of the institutions under which he lived. His idea of the Church of England—the Church which he loved so well—was probably higher and truer than that of any other man, certainly of any other man of his time. He saw what were the possibilities and the destiny of the Church of England. But his fault was that, equipped as he was with knowledge, he trusted too entirely to his knowledge.

He was so sure of his knowledge that he was deficient in that other great quality—utterance. Upon his knowledge he built his life, formed his character and shaped his own policy, but he was so sure of it that he did not care to explain himself. He could write, he could reason, he could at great crises give an absolutely clear account of what he was doing, but ordinarily he did not care to explain himself. Cold and unsympathetic by nature, he had no yearning to make other men think as he thought, no wish to strive to convince them that he was right. Provided that he knew he was right, he did not care to prove that he was right to any one else ; provided that he was satisfied in his own conscience and his own judgment, he was heedless of showing to others that his conclusions were right and just. He had no belief in persuasion. It has been said of him with truth that no man ever occupied a conspicuous position in the ecclesiastical world, who had fewer personal friends and fewer enthusiastic admirers among the general public than Laud ; and it is remarkable that he was never on terms of intimacy with any women, and never touched a woman's heart. There is about Laud the coldness which comes of a strictly logical intelligence—a masculine mind deficient in sympathy and not caring to develop it. That, it may be said, was the temper of the age in which Laud lived ; but it is not so, for contemporary with Laud was Bishop Andrews, a very great contrast to Laud in this respect. Who could doubt which character was the more attractive and the more effectual in showing forth to others the truth as it is in Jesus Christ?

Laud rested entirely upon knowledge; he knew that he was right, and he knew that it would be hard to explain what he was attempting to do. He was maintaining the Church of England against an attempt, which is always being made, to turn it into a vehicle of the prevailing religious sentiment. The English people are a practical people, and they are also a feeling people; and always from time to time their desire has been to turn their institutions into expressions of their prevailing thoughts and sentiments. It is quite natural that that should be so, but institutions are founded upon truths, and they were made that they might represent those truths through the ages; they cannot, from the very nature of things, be adapted to be simply the vehicles of the popular expression of feelings which, however genuine and excellent they may be, are continually deficient in wisdom, and continually defective in truth. Laud strove to maintain the system of the Church of England and to keep it intact against attempts that were made to narrow it. Therefore it is true to say that Laud was, in his way, a martyr for freedom, because he strove for intellectual freedom in the Church, against attempts to confine that freedom within the small limits which were suggested by the passing controversies of his time. His keen intelligence saw the true meaning of the large freedom of the Church of England, and he wished to maintain it as the home of intellectual liberty, alike in his own days and in the days that were to come. Nothing is more curious to mark than the extreme tolerance which Laud showed to those who differed from him in intellectual

matters ; and nothing is more curious than to contrast that with the intolerance he showed to those who differed from him on small matters of external observance. He wished to establish external uniformity. The one important thing to his mind was to uphold the system of the Church of England, into which every one must go, within which every one must worship, and then when all were inside, when the doors of the fold were closed, there was to be the largest possible tolerance, liberty of opinion, and freedom of discussion until such agreement was obtained as could be maintained amongst Englishmen.

This was Laud's object, and it was an excellent object doubtless, but the mistake that he made was that he trusted to authority to bring about by compulsion what he desired. The object seemed to him so important that he was willing to effect it by any means in his power. The authority he resorted to was not the ecclesiastical authority, but the State, and the powers of the State he was prepared to use almost without reserve to establish external uniformity.

Now such a conception was first of all utterly abhorrent to Englishmen, and secondly, it was lowering to the great principles which Laud sought to maintain. Laud was accused in his own time of being deficient in spirituality. That was not true of his private character, but it certainly was true of his public actions. The truth cannot be presented to men in a more repulsive form than as a body of observances which they have to accept from the outside, a system with external forms whose real meaning and interpretation may only be considered

after they have once been accepted and adopted. Yet to that conception of the truth Laud drifted, and above the conception of spiritual truth he put the conception of legality. Legality was to be dominant over conscience. He seemed to say: "Obey externals, never mind. Suppose you have conscientious scruples over external actions, put your conscience about that on one side." This is not the way in which truth can ever be commended to the minds of men; it certainly is not the way in which it can be commended to the minds of Englishmen.

Personally Laud was large-minded and tolerant, but he was prepared to use intolerance as a means of establishing a system of toleration. His death turned his method against himself and so showed its futility. His last words on the scaffold were: "What slanders I have endured for labouring to keep a uniformity in the external service of God according to the doctrine and discipline of the Church all men know, and I have abundantly felt". That was his object. He spent a long and laborious life in struggling about trifles, he invested them with an importance which they did not possess, he fought for great principles on small issues, a method which still survives, and which makes the history of religious thought in England so obscure and difficult to follow.

Yet, in spite of this narrow issue, we must recognise that Laud was a martyr for intellectual freedom. But he was prepared to fight for freedom by using the methods of tyranny. He was condemned for his methods, his objects were overlooked. So Laud remains, a curious and inscrutable character. He upheld

great principles of spiritual freedom, which are even now imperfectly understood ; but he upheld them by methods which threatened the very foundation of English liberty. We cannot wonder that men in the heat of conflict paid no heed to his objects, while they condemned him for his methods. Posterity may lament their harshness, but cannot altogether reverse their judgment. Spiritual truth must make its way by conviction. Always when men's minds are excited, they call for a strong policy and for resolute action. They fall back upon outward things. Those who condemn Laud most loudly still fall back upon his methods. Such methods will be right, they insist, when used on their side. Generations pass, and yet the lesson that God would teach is yet unlearned, the lesson that God's work must be done in God's way ; that, in dealing with the spiritual aspirations of man from which all else flows, we must be patient and trust to persuasion ; that man in his relation to God cannot be dealt with by compulsion ; that God's truth can only be set forth in spiritual ways by spiritual minds ; that he serves God best who avoids strife and conflict, waiting for the coming of the Lord Jesus Christ, and recognising that God fulfils Himself in divers ways.

THE GLORIFIED BODY.

SERMON PREACHED IN ST. PAUL'S CATHEDRAL ON WEDNESDAY EVENING, 19TH OCTOBER, 1898, BEFORE THE PRACTITIONERS AND STUDENTS OF MEDICINE BELONGING TO THE GUILD OF ST. LUKE.

Who shall change our vile body, that it may be fashioned like unto His glorious Body.—*Phil.* iii. 21.

ST. PAUL, in the passage from which these words are taken, is contrasting two views of life, both of which prevailed to some degree even in early Christian communities. One of these views of life was a self-indulgent and material one. St. Paul is speaking of those who called themselves Christian in name: "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is perdition, whose god is their belly, whose glory is in their shame, who mind earthly things". That was one class of professing Christians even then. Even in those early days of the Christian Church, when every man, it would seem, had stepped apart from the degraded and polluted world in which he lived, when there was nothing save conviction to induce a man to be a Christian, it does not seem, as we read St. Paul's epistles, that conviction always led to a noble life. Even then there were those who called themselves Christians, whose god

was their belly, whose glory was in their shame, who minded earthly things. With these St. Paul contrasts a certain number of high-souled and aspiring men, among whom he wished to count those whom he addressed. He turns to them and points out the difference he would have between them and the others he described. There were those who minded earthly things ; but our citizenship is in heaven. There lay the difference. One class, though they called themselves Christians, none the less minded earthly things. The other class were conscious that they were citizens of a heavenly city. The difference between the two was not in the profession they made, not even in the prayers they said ; the difference lay in the tendency and direction of their hearts. There were those who minded earthly things and there were those whose citizenship was in heaven—that is, who grasped a higher order of things than that which was seen. The difference between the two depended simply upon what they looked at, what they really turned their attention to—minding earthly things or realising that their citizenship was in heaven.

This difference between the two classes, St. Paul goes on to say, extended very markedly indeed to their conception of their physical frame. To one class their god was their belly ; the other class had their citizenship in heaven. Yet both alike had to be concerned with their bodies. St. Paul points, therefore, to the progress which has to be made from the visible order into the invisible order, as being embodied in the Person of the Lord Jesus Christ. "For our citizenship is in heaven, from whence also we look for the

Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious Body." Those last are the words with which you are familiar in the Authorised Version of the Bible; but they are not a right translation of what St. Paul says. In the Revised Version it reads: "Who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory".

There were two conceptions of the body. One was that of the man who simply served it—whose god was his belly, who was the slave of his body; and the other was the right conception expressed by St. Paul —that the body was the body of our humiliation, yet capable of a change; it might be conformed to the likeness of Christ's glorious Body. But the words that St. Paul uses, mean more than that. The meaning that he has in his mind, and expresses in the language of the Greek, is this: Christ shall change the temporary fashion of the body of our humiliation into the abiding form of His glory. There are two conceptions of the body. The body of humiliation wears only a temporary fashion, whereas the body of glory wears an abiding form; and the work of the Lord Jesus is to stamp upon the body of our low estate, which only for a time bears the marks of its low estate, the abiding, the eternal form of the Body of His glory. That is the Christian view of the body. How profound it is, and how continually it has been overlooked. The mere fact that our translators originally used that form "our vile body," is in itself a proof of the way in which the true view of the body had been overlooked, and continued to be overlooked for so many

ages. In the earliest times when men began to think, they were conscious of the difficulties that arose owing to the limitations which their bodily weakness imposed upon them. As soon as human thought turned into a moral system at all, men were divided into two classes of thinkers embodied in the old systems of the Epicureans and the Stoics—those who allowed their body to master them, and those who determined to master their body. The latter school attempted to accomplish their object by despising and condemning the body as something low and essentially degraded. That idea lived long ; and that idea was in the minds of our translators when they shortened St. Paul's language and used the form of "our vile body" as being the obvious antithesis to "His glorious Body". In so doing they omitted, they had not before them, the true Christian conception of the body and its place. It is worth while thinking why they had not.

Why was this strange notion of the body prevalent once upon a time? It was prevalent, as all strange notions ever have been prevalent, because men's moral aspirations did not harmonise with their knowledge. Men, in their desire to make themselves good, to rise above the difficulties in which they felt that life was lived, despised the body because they were ignorant of its real powers, of its real function, of its real connexion with their permanent self. It is just in proportion as medical science has advanced, just in proportion as anatomy and physiology have revealed the true functions of the body to men, that we have recovered in some degree that truth, that profound, that noble view

of the body and its place, which is expressed in St. Paul's words.

The body, which wears here the limitation of our low estate, is capable of receiving its true form through the Lord Jesus Christ—that true form, that eternal form which is visible in it, but which is overlooked, owing to the temporary fashion and appearance which it is here bound to wear. How profound a conception of the body! How scientifically true! How absolutely in accordance with all the knowledge that you possess—that place of the body in the realm of man, that connexion of the body with man's welfare. The part that the body plays in human nature was seen, appreciated and measured by St. Paul with absolute truthfulness. It was not his knowledge of science that enabled him to take that exalted view, but it was that spiritual insight into the actual facts which enables men to see more than they can observe, which empowers them to make hypotheses which are afterwards proved to be true, but which, at the time, they could give no evidence to support.

The body of our low estate, wearing a temporary fashion, is yet capable of receiving a permanent form which is made visible in the Person of the Lord Jesus Christ. Why? Because in Him the universal law that applies to man's life in every portion of it was made manifest, expressed in a Person—as, indeed, all truth that is to be vital, all truth that is to be operative, all truth that is to inspire, must necessarily be expressed. Examples do not move us; aphorisms do not touch us; we are taught by a Person, we are taught by character, and we are carried on by seeing

truth expressed in a form in which it is vital, operative and active. The Lord Jesus Christ is the universal Lord of all that concerns man's body, soul, spirit, life. The Lord Jesus Christ in His own Person covers the whole realm of human nature, penetrates into every part of its sphere. We know that the conception of self, of soul or spirit, cannot be realised by us apart from the body in which it dwells. The body influences it, expresses it. We only know one another through our outward semblance and appearance. We cannot separate the particular elements of man which constitute him a soul ; we cannot find where his spirit lives. Man's human nature is one and indivisible ; we cannot arrive at our spiritual self by a process of abstraction ; we cannot take from a man so much and say, That is mere material, and therefore behind that material lies something else. We cannot raise man or man's nature above the body and its limitations.

You who are concerned with that human frame, you know—how well you must know—its limitations, its failures, its frailties ; and you know also its inherent dignity, its beautiful adaptation for its purpose, its splendid capacities. You know it all. You know the body of our humiliation, and you see the traces of the body of our glory. They are revealed to you ; and in the exercise of your profession, with all its heavy weight of responsibility, you must feel the need of combining those two views—the body of our low estate and the body of our glory. How they are united the one to the other, how they cannot be separated, how the line of separation cannot be drawn

by physical definition, between the lowest desires, the basest passions of man, and the highest powers with which he is endowed, the highest heights of self-abnegation to which he can rise. You know how, little by little, any one of man's activities melts into another; you know how they are all connected with his physical frame. You know—none can know so well—man's inherent frailty; and you know also—none can estimate so truly—man's power, man's forces, man's capacity for rising.

The body of our humiliation—that is what you see—man's ailments and their causes, the influences of heredity, the noxious results of evil surroundings. You see them all; and that most painful of all sights, mental disease, which wrecks the faculties of one who once was so good, who once was so promising, but who now babbles in his decrepitude of things you had thought never had entered his mind, and utters words which are no expression of his thoughts. Strange to witness such sights, terrible to see what man can fall to, terrible to see the havoc he can work in his own physical structure, terrible to see the vitality of evil, the taint passing from generation to generation. Yet these are the things you see daily; these are the considerations that you have continually before you. You need an ideal, do you not? You feel the need of that great Ideal; the body of our humiliation and the Body of His glory. You see often man at his worst, but it is given to you also to see man at his best. You could not do your work at all without the possession of an ideal; and you have an ideal of your own—an ideal of a perfectly healthy mind in a

perfectly healthy body. You strive for that end ; and you wish so to mend the conditions and surroundings of men that there may be no longer room for so much failure. Yet you know, none know better, that all these things can help nothing, unless you can also give the individual the power of perfect self-restraint. Make his surroundings ever so good, remove from him this or that cause of evil, and still, unless he himself does his own part in the work, unless he himself grows in strength correspondingly, unless his self-restraint advances in proportion to the rest of his advance, there can be no real progress in his powers, there can be no real elevation of himself into a higher and a better being.

You need an ideal, and that ideal, like all other ideals, is not to be found here and now. The Body of His glory ! In Christ there is that ideal made manifest. The resurrection of the body ! There was a time when science rather mocked at the possibility of it. That is changed now, I think. At least I have heard the utterance of a great biologist, who said, " If there is a resurrection, it must be a resurrection of the body. Body and spirit are so intimately connected that the one cannot be conceived as existing for ever in a perfect state without the other." The body of our humiliation will receive the glory that has to be communicated. This body will bear the marks of my efforts, of my activity ; these will be stamped upon it never to be removed. You may say this is imagining. Perhaps so. But if we think of the resurrection of the body and try to realise its meaning, surely many thoughts flock into our minds, surely we gain

a new conception of the dignity and importance of our life, surely we feel a new sense of responsibility borne in upon our soul.

The Body of His glory! Some thought of that must be your support amid many causes for depression. You see unrolling itself before your eyes the vast procession of sin and misery and disease; you feel that you are surrounded by law, and yet that that law is continually being broken by man's wilfulness and man's perversity, and that the one lesson you have to teach him is to recognise the law written in his members, the law of what he may do and what he may not do. You see also the indomitable soul that, amidst affliction and troubles, still rises above them and aspires onward and upward. You know what the spirit can do for the body, you know the evil that the body can do to the spirit. You know their indissoluble connexion, and you can feel the truth of that great vision of the Apostle who saw the body of our humiliation receiving the stamp and being made like unto the eternal form of the glory of the Son of God.

I have said that the growth of knowledge enables us continually to understand better the mysteries of Scripture. It is also true that the growth of knowledge, by throwing light upon the contents of Scripture, strengthens us more to do our duty in our day and generation. This conviction of which I have been speaking is at the bottom of all that is most fruitful in philanthropy at the present day—this truth that man has to be cared for altogether, that his life cannot be divided into little bits, that his interests cannot be taken separately in two hands, but that, in our work

for our brother, we must take him as he is in all his complexity, and try in the power of the Lord Jesus to work for his good.

You use your knowledge for the good of all, liberally, unsparingly; and with that knowledge you are always carrying home the principle of law, always striving to impress the necessity of self-control and self-restraint, and obedience to wise carefulness, always carrying knowledge, and the responsibility that attaches to the possession of knowledge, wherever you go. And your work, how beneficent it is in its results, not only on the body, but on the soul! Man, in his low estate, is the object of our immediate care; and beginning from man in his low estate, we can raise him, raise him to a perception of his eternal dignity. We can only do so by taking him, in the first instance, as he is. That truth, that conviction, lies at the bottom of all that is most fruitful in our efforts at the present day—in nothing more than its influence upon our missionary work. That knowledge shows that we should not necessarily aim, in the first instance, at what are supposed to be the highest spiritual interests of those whom we are seeking to help, but that, taking them as they are, we should strive to lead them onwards and upwards to a true perception of the possibilities of their life.

You have been striving to bring into being a scheme which, when once it is set on foot, will be of incalculable benefit to the cause of missions—the appropriate training of medical missionaries—so that Christian men may go forth among the heathen, frankly and simply, to do them good, to deal with them in their pre-

sent low estate, to care for the body of their humiliation, to teach them, by example and by practice more than by precept, that the body is capable of being raised to an unknown height of glory. That, surely, is an object which all must have at heart; it is an object which I need not commend to any who are present here. It is an object well worthy of the interest, the deep-seated interest, of all the medical profession, and of all those who, thanking God for the high standard of that profession in this country of ours (and how many families there are who feel that their medical attendant is their best and truest friend), long that you should carry your beneficent work elsewhere, that you should strive to train up those who, following your example and walking in your steps, will create an echo in far-off hearts of what you are striving to do here at home, and who will spread the message that the body of our humiliation is capable of receiving from the Lord Jesus Christ the impress of the Body of His glory.

THE WILL OF GOD.

PREACHED AT HOLY TRINITY CHURCH, SLOANE ST., 23RD OCTOBER, 1898.

Wherefore be ye not unwise, but understanding what the will of the Lord is.—*Ephesians* v. 17.

THE epistle for to-day brings before us a subject that perhaps we do not very often consider, the intellectual qualities of the Christian character; and these not in themselves—not, I mean, so far as they are concerned with the discovery of truth—but the intellectual qualities of the Christian character in their actual application to practical life.

The Apostle begins, you will remember, with the exhortation: "See then that ye walk circumspectly, not as fools, but as wise," and then goes on to the passage which I have taken for my text: "Wherefore be ye not unwise, but understanding what the will of the Lord is". The Apostle has a grip, so to speak, takes a firm hold, of the intellectual qualities of the Christian character; points out the place that they have in the actual course of the Christian life.

Now I would ask you this morning to consider with me for a short time what are these qualities; the way in which they work, and the results that they produce. First of all, St. Paul begins from the purely practical side of their development: "See that ye walk cir-

cumspectly, not as fools"; that is, see that you walk accurately, strictly, in a regulated, disciplined manner; that you carefully consider what your walk means. The quality which St. Paul puts before the Ephesians is the quality of practical alertness; and he goes on to show in what way this was to be their aim, when he says: "Buying up the opportunity because the days are evil". He is using a purely commercial metaphor. The market is open to all, the man who has an alert mind follows the dealings of the market; and because the days are evil, because the market is rather close, it requires more careful anxiety on his part to buy up the right article. St. Paul says to them: "Why do not you imitate the alertness of the man of business? Do you not see that if the days are bad, that is all the more reason why you should buy up the opportunity, why your mind should be alert and keen, why you should seek a chance of getting in, of occupying some ground that has not been previously occupied." Mental alertness in practice is the great quality which St. Paul enforces, and he points out that such a quality must depend on the possession of wisdom: "Not as fools, but as wise". Then he goes on still further to explain his conception of wisdom: "Be ye not foolish or unwise, but understanding what the will of God is". Alertness resting upon wisdom, and having for its object the knowledge of the will of God, this is what they need. That is the sequence St. Paul puts before us in this passage, and surely you will recognise that these qualities are of very prominent importance, that they extend far beyond the mere purpose of the edification of the

individual, that they are the qualities which it is most desirable from every point of view that each one should strive to possess, for every purpose for which he lives, for himself, for his own class, for the good that he may do to the world, for the benefit of the community of which he forms a part. No point of view that you can take towards life will allow you to depreciate those qualities which St. Paul here claims as being the distinguishing characteristics of the Christian life.

"Wherefore be ye not foolish, but understanding what the will of the Lord is." The word "foolish" means, properly, not using the mind rightly. It does not mean a defect of the right qualities of the mind, but the incapacity, the inability, or the want of will to use the mind rightly. Such qualities, for instance, as you see in the untrained mind of a child, who is wilful and capricious, and wanders from the point which is of real importance, to something which is of slight importance. Be ye not senseless—be ye not foolish—using the mind wrongfully, but use it for a definite purpose. There is a definite end to all knowledge, there is a purpose paramount over all other purposes: "Be ye not unwise, but understanding what the will of the Lord is". The great object of all knowledge, is the knowledge of the will of God. Pursue knowledge from any point of view whatever, take any branch of knowledge, what is it that the inquirer wishes to discover? Surely the sphere of law, the predominance of universal principles over a great mass of detail. The searcher looks for a dominant law which will explain all these details. Science is simply ordered knowledge. And what is the prin-

ciple upon which this order depends? It must have reference to the universal system. And what is that universal system? You may call it the reign of law in scientific language; but that reign of law, what is it to a Christian except the will of God? And can it be understood, can it be explained, or can the knowledge itself be made operative, unless it is translated for practical purposes into the form of the will of God? The will of God, the knowledge of the will of God, all knowledge is summed up in that. Everything that we know is a revelation of the will of God. We sometimes speak and feel as if God's will were revealed in Scripture only. It is revealed in everything. It is revealed in the constitution of man; it is revealed in the heart and soul of the simplest being on earth; it is revealed in all the events of history; it is universal everywhere. It is in the will of God that we see one thing explaining another, that we realise that there is difference of kind between one truth and another, that all truths are the same, and all have their unity in this one thing, the will of God.

We think, perhaps, and sometimes speak too restrictively of that will of God, taking it in too small a way, wishing to narrow it instead of to broaden it as much as possible. Many people speak of the will of God as though it meant the doctrine of the Christian faith, because that is the great expression of the will of God; but it is expressed likewise in many other ways. Many people speak as though all that we knew of the will of God concerning ourselves was the law of moral uprightness. "The will of God for me," such a one may say, "is manifested in the great eternal

principles of righteousness which have been the possession of all men who have striven to do good in their day and generation." True, that is the will of God, but there is much beyond that; much that has to be laid hold of before that can be understood. Every branch of knowledge becomes more intelligible, more vital, in proportion as we gain more knowledge. No subject can be understood entirely by itself; it may have to be studied separately for purposes of convenience, but it is understood better when it is regarded in its relation to everything else that is known, and, therefore, knowledge viewed as being operative, viewed as having a practical force, viewed as being capable of expression in action, must come from a will; it must embody, that is to say, principles which we can embody in our life; it is to be recognised as working in the same way as that in which we can work. What good is it to me to discover a law, if the law which I discover be a blind power that cruelly crushes me down? What good is it to know, if knowledge cannot sink into my mind, into my being, if I cannot light my life with it, and feel and act through it?

Knowledge is something to be appropriated by our efforts, it is something that must live with us, that must become part of us, must be always with us, must build up our inner being just in the same way as food builds up our outward frame. Knowledge and its revelations of one kind and another must constantly become manifest to us, must vivify, recreate and quicken the mind; knowledge, not of one kind only, meditation and reflection, not about one state of things

only, but the frank outlook upon the world, and the power to see everywhere the will of God working itself out, made capable of being understood, capable of being seized hold of by him who is alert, who is striving to walk circumspectly, who is striving to see what is really true, who is using his mind rightly, not foolishly, but striving to understand in everything what is the will of God; this is the knowledge which we must make our own.

Truth in the Bible is always put before us as being something living. It is needful for us that we should sometimes think about the vitality of all our possessions and how we spoil them by our indolence, by our want of alertness; by striving to make little limitations, by shutting up ourselves in a narrow field and refusing to face the world as it is; by not being willing to look everywhere for the will of God.

Let me try to show you how the process was accomplished in some of the great men of old time. We are reading at present, in our daily lessons, the Prophets of the Old Testament. I suppose when we first begin to read our Bibles, we find the Prophets tedious; but the longer we live, the more experience we gain of the world, the more we feel the enormous power the message the Prophets has for us.

First of all, the writings of the Prophets are the great handbook of political philosophy. They treat of the affairs of men much in the same sort of way as they are treated of nowadays in the daily newspapers. The Prophets are the political critics of their own time. But what inspires their criticisms? What are they striving to discover and set before their

hearers? Of course you know it is just this, the will of God. There is nothing so fascinating to meditate upon as the position of a Hebrew prophet—a man whose mind was filled with a lofty conception of righteousness and of the prevalence of righteousness, of the possibility of that prevalence in the world; who, as he looked and mused, felt, little by little, his mind take fire and penetrate through the false semblance of things round about him, till more and more he was raised above the facts as they first of all presented themselves to his criticism. More and more he gained the capacity for seeing their real meaning, until at last he could no longer hold his peace, but burst forth into a torrent of speech which seems to some to be tedious, to be remote from the true amenities of life as we know it, just because it embraces all philosophy, because it is full of denunciations, because it calls things by their plain names. But the dominant conception in the prophet's mind is the will of God, and the discovery of the will of God everywhere—that is what he is struggling to do; struggling with an intensity of purpose, the record of which is most pathetic, resulting in language that reveals, both the untoward surroundings in which he is placed, and the fact that he is a man of like passions with those to whom he is speaking, that he has been brought up amongst their traditions and with all their vicissitudes, and yet that there is an irresistible impulse upon him to rise above all these things. He feels himself placed upon a watch-tower, and has to justify the truth of all he sees from that lofty position, as he maintains himself there by constant prayer and meditation, by the perpetual consciousness

that he is in God's presence, so as to keep unsullied the sense of his appalling responsibility. Strong in the visions which he sees, his eyes purged from prejudices and prepossessions, he speaks out the truth, the truth that he feels to be so vital to himself.

Nowhere, perhaps, is this process explained so forcibly as in the fiftieth chapter of Isaiah: "The Lord God hath given me the tongue of them that are taught, that I should know how to sustain with words him that is weary; He wakeneth morning by morning, He wakeneth mine ear to hear, as they that are taught. The Lord God hath opened mine ear, and I was not rebellious, neither turned away backward. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting. For the Lord God will help me, therefore have I not been confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand up together: who is mine adversary? let him come near to me. Behold the Lord God will help me; who is he that shall condemn me? Behold, they all shall wax old as a garment; the moth shall eat them up."

How tremendous is the force of the revelation of God in the prophet's mind, of the feeling that God is calling him and that he must come away from the lower world in which he is living; that he must close his ears against all prejudices, however respectable, to all motives, however noble; that he must be willing to separate himself from his fellows; to bear all calumny, all rebuke, all laughter, and go forth trusting in God

and in God only; and then, opening his ears to be taught of God, to speak as one who has heard a message.

"Understanding what the will of God is." It is not an easy process. It demands force, capacity and attention, which require that the mind should be purified by continual effort.

I have spoken of the Prophets, but we, of course, are in a different position from the Prophets, and nothing can be worse than that any one in these days should attempt to copy the prophetic mode of dealing with things, for this simple reason: that a prophet was engaged in a search for principles, to discover and embody them in what was going on around him. There was a strain laid upon him which is not laid upon us now. We in Christ Jesus have had a revelation of that "Will of God" which is sufficient. Looking unto Him we can see God's will and can apply it. And so it is as our Lord said of John the Baptist that "the least in the Kingdom of Heaven" was greater than the prophet of old. For the prophet, great as was his intelligence, was under a strain. We, however, have a full knowledge of the will of God, as expressed in the Person of the Lord Jesus Christ. The will of God—we are asked to set it forth in serenity, in quietude, by our righteousness, by our willingness to speak; yet none the less, we are not relieved from conscious effort: "Be ye not foolish, but understanding what the will of God is". We must have our minds purified by effort, we must strive to see reality amidst confusion. We, too, have to save ourselves by laying firm hold upon great truths.

We, too, must ever keep before ourselves the picture of the possibilities of the future; we must see, as in a vision of dreams, a brighter order for this world in which we live; possibilities still unrealised by the multitude, yet which we know to be true; for we see them in the simple lives of others, we contemplate them in simple natures, we see them in the force of the Christian character, as it faces the difficulties, the temptations, the trials, the losses, the sufferings of this world. We see its exceeding power and might, we see its strength and dignity and nobility. We get glimpses from time to time of that Kingdom of Heaven which Christ came to proclaim, which is the eternal reality that must animate the efforts of him who would see the will of God.

We know that our citizenship is in Heaven. Christ Jesus has revealed to us that Heavenly Kingdom, with all its rules of citizenship, with all its endless possibilities; and to enter upon it and keep it before ourselves, to understand what is the will of God, that is our duty. That is a duty we should carry with us everywhere—everywhere. How many fewer would be our perplexities if when we were in doubt we asked ourselves, what is the will of God as regards this? We weigh questions according to worldly prudence, we try to calculate the possible results of our actions. Did we ask ourselves continually what is the will of God, we should not doubt so much about our actions. It may seem an abstraction, it may seem far off, but I would ask you, after all, does it not lead to greater certainty, does it not make us feel more sure about what we have to do, if we ask ourselves the straight-

forward question, what do *I* understand to be the will of God about this? This will solve problems that our worldly wisdom will not solve; this will solve problems that our calculations cannot touch.

What is the will of God about us? The world will be improved just in proportion as the number of those increases who are resolving that they will not be foolish, but will strive to understand what is the will of God; and having understood it, they will be gifted with a practical alertness and capacity which he cannot have who serves the transient changes of this world. He who has hold of truth, which is at once eternal and vital, can accomplish things which are not to be accomplished by others. "Be ye not foolish, but understanding what the will of the Lord is."

CHRISTIAN BROTHERHOOD.

PREACHED AT ST. PAUL'S CATHEDRAL BEFORE THE ASSEMBLED FRIENDLY SOCIETIES, 7TH NOVEMBER, 1898.

That thy benefit should not be of necessity, but willingly.—*Philemon* 14.

ST. PAUL was a prisoner at Rome, saddened in many ways, in ill-health, feeling old age creeping upon him; above all feeling the sadness that comes upon a man of busy and active mind, who is driven into solitude against his will. But even though St. Paul was a prisoner, he was by no means idle, nor was his power restrained. In prison as he was, and in solitude, yet from time to time some among the passers-by in Rome seem to have been drawn to him. And amongst them came one about whom this letter to Philemon was written, one who seemed to be a result of an almost hopeless condition of society, who was an outcast and degraded, who had no home and no occupation, who had drifted to Rome as the great capital of the world, just as so many people drift to London nowadays, with no settled work and no definite hopes of success in life, simply going where there were most people, where it was most easy to hide his head. He was a member of a disreputable and almost hopeless class, a runaway slave who had left his master,

probably through no good deeds of his own, left his master it may be from fear of punishment, and had fled away, an outcast with no means of subsistence, nothing to do, no work to go to ; he came to Rome and led for some time the life of a vagabond. Then it came about, it would seem, that he heard somehow or other of Paul being there ; he remembered the name as one who had been a guest of his former master, one who had always spoken kindly to everybody, one whose face once seen could never be forgotten.

And so Onesimus in his misery, in his loneliness, bethought himself one day that he would go and pay a visit to Paul. And when he went to him, he did not quickly come away, for Paul spoke to him as he alone could speak. The poor wretch's heart was touched ; his misery disappeared ; once more he felt himself a man. He poured forth upon the poor prisoner, one quite as poor as himself, in many ways more wretched and more miserable, but one who amid all his troubles was sustained by a sure faith and confidence in higher things, he poured forth upon this prisoner who had touched his heart and re-made his life, all the affection of his nature. Finding himself once more a man, he rose to a man's chief function, the function of loving, and he loved his benefactor, he loved the man who had brought him back to what was more than life, brought him back to manhood. And from day to day he tended with affectionate care the prisoner's needs, and became dearer and dearer to him, till Paul looked upon him indeed as a son whom he had "begotten in his bonds".

But when this first process was over, when Onesimus had come to himself, had found himself for the first time, and knew what it was to be a man, knew what it was to have a sense of duty, then Paul turned from his first affectionate intercourse with him to face the stern realities of life. He faced the question of what his position was, what it must be in the world, in order that he might consider with him how he was to recover his character. It was one thing to have recovered himself, but you know the difference between recovering oneself and recovering one's character; you know the difference between seeing the fault in one's previous actions, and wiping those actions away. The thing that is done eternally remains; we cannot undo it by simply changing our own mind. The stern fact still remains, though we may try our best to undo our doings in the past.

So Paul reasoned with Onesimus, he pointed out to him the situation in which he actually stood. Paul had first of all bestowed upon him Christian love; but next he had to make him feel the equally great power of Christian justice. God who put us into the world, bids us face the world as it is, the world with all its problems, and all its trials, bids us look at ourselves as we really are, bids us face our relations with our fellow-men, and through them work out our own real character. Therefore it was that when Paul had won back Onesimus to his manhood, he next pointed out to him his plain duty. He had run away from his master, he had defrauded him of his service, most probably he had robbed him before leaving him. If he had repented, if he had become a new man, then

there was one duty clear before him, to go back and face the consequences of his faults, to go back and make such amends as were possible for the wrong he had done.

So Paul sent Onesimus back to his master, sent him back with a friend who was going to Colossæ whence he came. But he did not merely leave the matter in his master's hands, he did not send back Onesimus to plead his cause alone, he sent him with a letter in which he pleaded his cause for him. And this letter is one of the most beautiful compositions that came from St. Paul's pen ; it is the practical illustration in his own case of that magnificent chapter [1] read to you to-night ; it sets forth the extent and significance of Christian love as applied to a particular case, as manifested in a particular instance. He sent back Onesimus to his master, and wrote to remind that master of the position in which he stood to the penitent slave who was returning once more to his home. Paul reminds Philemon that he is a Christian ; that he also is one of Paul's converts ; that he had learnt the meaning of the gospel of Christ. It is true that this slave has sinned against him, but Paul will vouch for his character. Paul tells Philemon how Onesimus also had been converted, what affectionate regard he had shown to himself ; how sad he was to part from him ; how willingly he would have kept him with him ; how he believed, too, that Philemon himself would have been willing that he should have stayed ; but how he would not presume upon Philemon's kind-

[1] 1 *Cor.* xiii.

ness, but sent Onesimus back to him that he might do his bounden duty once more. To make the matter still more clear, St. Paul went on to say that he himself would become guarantee for Onesimus and would make good, if necessary, any pecuniary loss that Philemon had suffered. "Put it down to me, I will repay." And then having cleared the way, having considered every side of the relationship that could have existed between the two men, he appealed to the generosity, to the Christian feeling, to the sense of right and wrong, to the power of forgiveness inherent in the heart of one who loved the Lord Jesus, and knew how much he himself had been forgiven.

This letter is the exhibition, the setting forth in a particular instance of the great principles of Christianity. It is specially interesting as having been written by St. Paul, St. Paul who could argue and reason, St. Paul who could follow to their inmost recesses the hidden things of the mysteries of God, St. Paul who could so sternly rebuke gainsayers, St. Paul who could regulate the discipline and order of the Church, but who in this letter lays aside all his lofty functions, steps down from his position as a teacher to write to Philemon as an equal, that he may urge the duty of forgiveness and set forth in one small incident of ordinary life, the great force of the new principle of which he was the teacher.

The practical effect of Christianity is here seen in its highest and noblest form; not only as settling a particular question, not only as lifting it to its proper level, but because the whole letter is written with exquisite delicacy of feeling, courtesy, tact and sympathy,

sympathy not only with the runaway slave, but with the defrauded master, written with a beautiful equal balancing of the wrongs and rights of the position of the two men; all done with infinite grace and knowledge of human nature, with insight into the real principles of the relationships between man and man, so simple, so graceful, so delicate, so fervent, so penetrating, yet so sensible.

We cannot reflect upon it too much. We cannot gather its lessons too entirely into our hearts. We cannot consider too deeply what is the great principle to which it appeals.

What is the eternal truth which it sets forth? It is the truth of the brotherhood of men made known in Christ Jesus. It is a letter such as could not have been written before Christ came. It contains arguments, it appeals to motives, it embodies principles which came into the world with the coming of the Lord Jesus Christ. A new sense of human relationships is there exhibited for the first time, a new principle which can never fail to echo and vibrate in the hearts of men. It sets forth the brotherhood of men, no longer the speculation of philosophers, no longer a beautiful dream, but realised and accomplished; the great truth that in the world the brotherhood of men is made manifest in the Person of the Lord Jesus Christ. The world had become a new place, old things had passed away, in Christ Jesus all had become new.

This principle which St. Paul set forth, which St. Paul resolutely applied, this principle has made its way in the world, and has made its way by the prin-

ciples which St. Paul set forth, on the same lines that he here indicates. You will notice that he did not write a letter pointing out the wrong of slavery; he did not go forth to reform society; he left society with all its regulations alone and apart. But he laid down principles applying to the particular case that came before him, principles before which, as we know, slavery silently disappeared. He laid down principles, eternal principles, to regulate the relation between man and man, which, once apprehended, were quite sure to work their way in the world, to work it slowly and all the more safely, because they worked from within and did not strive to make changes from without.

And that great principle of brotherhood has worked from within upon man ever since that time. Never forgotten, always making its way to the front, always showing a power of regenerating and reviving society, always asserting its force to bind men together with a new mind and with new bonds. It has worked its way, but it has worked its way with difficulty. It is constantly opposed by man's ineradicable selfishness, opposed by the many evil sides of human nature, it has to struggle against all that seems most natural, and yet it steadfastly makes its way in the world. It has spread, though it has oftentimes been impaired by revolutionary violence, although it has been impeded by unwise schemes, although it has been mixed with human self-will and hampered by human frailty, still it has made its way, sinking deeper and deeper into the conscience of mankind, inspiring their efforts with a larger sense of the meaning of life, developing constantly unknown possibilities, working always most

steadily when it has worked quietly, peaceably from within.

And this great truth is expressed in the words I have taken for my text. St. Paul refers in them to the fact that he would like to have kept Onesimus with him, but that that would not have been fair or right because Onesimus did not belong to him, but to his master, and therefore he sends him back for, as he says, "Without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly".

The beautiful courtesy of the expression is equal to its perfect truth. St. Paul would not presume upon anybody's kindliness or friendliness; he would take nothing that was extorted; it must be done "willingly". There is the principle of Christian love; it must make its way by appealing to men's consciences, to the higher part of their nature, by raising them up that they may understand it, by placing it before them in all its simplicity, "that thy benefit should not be as it were of necessity, but willingly".

My friends I bring these thoughts before you because they seem to me to lie at the very bottom of the idea of your societies, of the great effort that you have made for social progress, and they explain the abundant success which has followed your efforts. Why have they succeeded? Because they rest upon the great principle of brotherhood applied not "of necessity" but "willingly". It is because you are willingly bound together that you are strong. It is because you appeal to reasonable principles that you succeed; because you make clear to every one what

is their duty, what is their relation to others, and what are the advantages to be obtained from doing their duty and from recognising their relations one to another. Therefore you make such abundant progress. You are strong, strong in your own independence; strong because you have worked out your position for yourselves; strong because you have not leaned upon others and clamoured that they should help you, but because you have banded yourselves together that you might help yourselves and one another, "not as it were of necessity, but willingly," not waiting until something should be done for you, but putting your intelligence together, bringing your contributions together, and seeing to what these would come. And behold! they have come to a very great deal.

You are here to-night that you may recognise the principle upon which you have acted, the principle of each doing his best for all, and of combining that you may help one another, that you may testify that that principle is your contribution in your day and generation to the recognition of the great truth of human brotherhood. You are bound together in your societies by ties which grow stronger and stronger. As your efforts have gone on you have learnt more and more, that it is not so much the benefit you have got for yourselves that has given you satisfaction, as the benefits, the abundant benefits, that your union enables you to pour upon others. There is the dignity of Friendly Societies, not that you should be friendly to yourselves, but that you should be friendly to one another, that you should realise how admirable it is that by combining your resources, you are enabled to

extend the field of your operations. You learn by your combination what great strength comes when we bring all our efforts to one common point; when we gather ourselves together for some good and noble purpose about which we can have no doubt; when we stand forth simply in the strength of a fundamental principle, working for the good of all men and working "not as it were of necessity, but willingly," the whole effort being so much stronger, so much more decided because it appeals to the willing co-operation of others, because it justifies itself by an appeal to principle at every stép of its advance.

> In daily toil, in deadly fight,
> God's chosen found their time to pray;
> And still He loves the brave and strong
> Who scorn to scoff, and strive with wrong
> To mend it if they may.

Yes, you are here to-night because you have found time to pray, because you recognise that it is only in the strength of a great Christian principle that your societies flourish, and appeal to the consciences of men. You strive to teach men how they can redress the inequalities in their positions. This must be done first by their own efforts. You appeal to their powers to help themselves. Still God

> . . . loves the brave and strong
> Who scorn to scoff, and strive with wrong
> To mend it if they may.

Much is yet to be mended, much to be done in the world before that great principle of Christian brotherhood shines out with all its effective power. We all strive for that end and object; we strive by appeals

to the noblest impulses of men ; we labour from within because these things cannot be wrought from without. You are strong in your own independence, you hold forth the banner of that principle of brotherhood in a way which makes it obvious to the eyes of all men. God has blessed your efforts in the past, you are thankful to Him to-night for what He has enabled you to do, and you look forward hopefully to the future when your movement, constantly increasing, shall spread more and more the knowledge of what men, by mutual confidence, mutual sympathy, can do for one another.

You thank God for the past, you look forward to the future. There are still efforts to be made, there are still excellent objects that your societies can assist. You are asked to-night to contribute to one of these purposes, the benefits of which many of you have experienced in the past. It is harder and harder for sick men in large towns to recover their health. Hospitals are good things, doctors are excellent ; but when doctors and medicine have done all in their power, the fresh air and the quiet country will give back strength to the wearied body. You have discovered the benefit of convalescent homes. After a few years you have found that one is not enough, and I rejoice to think that a munificent benefactor has offered to do so much to help you to provide another. There remains something for you to do yourselves, something that you would like to do. You will be glad to give your contributions to-night to secure a suitable site upon which your new convalescent home can be built. I need not dwell upon this subject, and

will only pray that the blessing of God may rest upon your labours, that you may go forth from this great church to-night strong in the sense of brotherhood, stronger than you have been before, more eager to help others, knowing that you have hold of the strongest principle in the world, the principle which must prevail, because God has given it to us, and because it shines forth upon the world in the Person of the Lord Jesus Christ.

THE WORK OF THE CLERGY.

PREACHED AT THE FESTIVAL SERVICE OF THE QUEEN VICTORIA CLERGY FUND, WESTMINSTER ABBEY, 23RD NOVEMBER, 1898.

They watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief.—*Heb.* xiii. 17.

THE clergy are continually speaking, and they are continually being asked to speak about more and more subjects. I never attend any meeting for any philanthropic object or for anything which is intended to promote the welfare of the community without hearing impassioned exhortations to the clergy that they would study this or that particular problem, and prepare themselves so that they speak about it with authority. The clergy are continually being asked to speak about everything. They are appealed to to instruct the community in one way or another on almost every topic. And, so far as their capacity goes, so far as human power extends, they answer to that appeal, and they try to rise to a sense of the responsibility which is imposed upon them. But there is one subject about which they do not like to speak, one subject on which they never speak, and that is themselves. I am going to take advantage of the opportunity afforded me this afternoon to speak with such knowledge as I possess, and as dispassionately as I

can, about the position and responsibilities of the clerical life. In so doing I would take for my motto the words that I have just read to you : " They watch for your souls ".

That is the duty of the clergy. That is their business, that is their occupation—to watch for the souls of men. The word that is used in the original does not mean merely careful watching of opportunities, but it means sleepless anxiety : " They lie awake on behalf of your souls ". That is what the word originally means. That brings me to the point which I would try to impress upon you, that constant anxiety is an inseparable part of clerical work. No clergyman is ever free from an anxious sense of responsibility, from the terrible anxiety which he feels to be attached to the discharge of the functions that he undertakes. That is quite inevitable—inevitable in the pastoral life, inevitable in the life of any man whose main occupation is in dealing with the inner secrets of the lives of others. The clergyman's work is necessarily anxious work. It is very easy to criticise it ; and the clergyman is glad to be criticised. He knows that he lives in an atmosphere of criticism, and he does not shrink from it, for the simple reason that though much of the criticism may be valueless, yet there may be in it something which will give him help for his guidance. He may now and then get a suggestion that will enable him to do his work better. Criticism, after all, is not mere carping. To have our faults, our deficiencies, our shortcomings pointed out is good for us all. It is what no true man would ever shrink from. And it is his business to learn all that is

true from even the most unfriendly criticism, expressed in the most unfriendly terms.

And the clergyman's work is anxious, too, because it is so undeterminate, so indefinite, because it cannot be measured by any outward standard, because it cannot aim at any very definite form of success. No one can decide when a clergyman is doing his duty, how far he is doing his duty, or how thoroughly he is doing his duty. The whole question must be left between his conscience and God. He may be doing his best, but he may be doing it wrong-headedly. He may be doing it with personal wilfulness and waywardness. He may be spoiling much of his work by doing it in too individualistic a spirit. If it be so, he is responsible. But it is very hard to urge that responsibility upon him from outside. There is no means of testing, accurately weighing and determining where a clergyman's responsibilities begin, and where they end. It is his life which he gives to God. He is never on duty at one time more than another, because he is never off duty. He is always there, always ready to be appealed to, never knowing when the appeal may come, knowing really of no difference between things secular and things sacred. It is true that the appointed services of his church are the times in which he, in the old phrase, is doing his duty, but with the larger conception of a clergyman's functions which has sprung up in modern times, we know that, although this is an essential part of what he has to do, yet this is serving God in one way only, and when he goes out of his church into his parish and speaks to the first man that he meets,

he is serving God in another way—a way that is also important, a way that is also to be considered. The bearing of his words, the meaning of his actions, his mere attitude and expression of himself all tell —all are important. Nothing to him can be unimportant, because wherever he is and whatever he is doing he is equally a representative of his Master, and he knows that men's eyes are watching him to see what manner of spirit he is of. His work has no beginning, and it knows no end. He cannot say, like any one who is engaged in ordinary business: "There is a time when I go to my office and begin my work, and there is a time when I close my office, and cast my work to one side, and go to my family as a private person to put away all thoughts of my business". The clergyman cannot do that. Always, wherever he is, he must have the same object before him, he is equally bound by the same responsibilities, equally the servant of his Lord and Master, and he has always the responsibility resting upon him of showing that he is serving his Master, and thinking more of his Master than of himself; nay, that he is willing and ready to lose himself and to commit himself entirely to his Master's service to be used as the Lord may think fit.

You will admit that that is a hard life. You will admit that it differs from most people's lives. You will admit that it is necessarily a life of great anxiety for a man to lie awake for the souls of others, to watch constantly, always be alert, to know that all that he does counts equally, to know that any petulant expression, any false judgment, any momentary irri-

tation, any deviation from strict integrity and honesty, anything that he does amiss, may have terrible results affecting not only himself as a member of society, but affecting those great spiritual truths committed to his charge, of which he is bound to be constantly the minister and the steward.

It is a hard life because it deals with the most subtle facts that are ever put before us. It deals with the lives and characters of others. To have those as your business, as the raw material with which you are always engaged—surely you will every one of you recognise how great a trial that must necessarily be. In your own experience you may know a man who is most successful in business, who can arrange all his affairs admirably, who can carry out the complicated concerns of a great firm with absolute clearness and decision, whose power of organisation is unequalled ; and you may know that that man has this corroding care at his heart, that in spite of his power of organising all that great business, in spite of his power of arranging the ordinary life of thousands of workmen, it may be he cannot get his own son to see eye to eye with himself, and that he sees his son going his own way, a way of which he does not approve, and from which he cannot turn him by anything that he can say or do.

It is so easy to arrange things on a large scale, and so difficult to deal with some small intimate matter which affects life or character. How hard it is everybody knows who has tried. With what concern do you parents regard your children as they grow up. You feel the desperate importance of the issue of

the individual life because it touches yourself, your own pride, your own importance and vanity. You would so dislike it if your children went wrong. You would be so annoyed if they took up other lines, it may be in politics, it may be in society, in matters where you were seriously interested and concerned. You look on, and you watch, and you strive to put in the right word here and there, and you shiver when you see them turning in a direction which you do not approve of, and you feel how hard it is for yourself to do anything to influence them, and oftentimes you are driven to despair. You feel this about those who are intimately related to yourself, but a clergyman is always feeling it. That is his business—to be dealing with other people, to be looking after their lives and their characters. The larger his parish, the more people he has to deal with, the more terribly there presents itself before him the fate, the destiny, the object of endeavour, the strivings, the direction of all that multitude of souls of men and women. The individual life and its issue, its importance, its possibilities and beauty, its terrible dangers, are continually before him in his work, before him in his thoughts, before him in his prayers, before him in his meditations, they are always with him. "We lie awake on behalf of your souls." The words are not too strong. And not only so, but also "as those who have to give an account". Not only is there the anxiety that comes from the difficulty in itself of the task to be done, but there is also the terrible feeling of responsibility as well, of which he can never be rid. He has to give an account for what he has done.

How wretched that account constantly looks in his eyes when he goes out in the morning, resolute to deliver a particular message to a particular person. He goes to him with the intention of delivering it. He has thought it out and made his point so clear, that he feels sure that if he can only say it in the way which he intends, it must carry conviction to the other's heart and soul. Then, when he comes into his presence, the proper opening is not given, the conversation takes another turn and he vainly strives to bring it round and to get it clear how he is to begin what he had to say, and it is not made clear; he goes away, and all his visit has been a failure, he has not said what he meant to say, the work has been undone and he is in despair. It is continually so; he is always thinking and praying and then going out to do something which, in the moments of reflection and in the ecstasy of prayer, seemed so easy and so obvious and so certain of success, but afterwards all that he finds is the hardness of man's heart and the perversity of things in general and the changes and chances of circumstance, and yet the thought comes: "I shall have to give an account. What am I to say of my own folly and poverty of mind, my lack of spiritual power and force? What am I to say of my own weakness and frailty and feebleness? What account can I give except that I am entirely useless?" How often does the clergyman go back to his home with despair in his heart. It is inevitable. It is the very nature of his occupation. He cannot escape it. He cannot avoid it.

The writer of this Epistle sees and knows this,

and, therefore, he writes to those whom he is addressing to ask them to consider it and see what they can do to help their pastors in their important and anxious work. The passage begins: "Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this were inexpedient for you". He pleads, you see, simply and straightforwardly that there should be co-operation on the part of those who are taught with their teachers, co-operation on account of the exceeding anxiety and importance and responsibility of the work that the pastor is trying to do, for surely that work demands co-operation and sympathy on the part of those amongst whom he labours and for whom he labours. Even if he is full of faults, even if he is constantly remiss, even if, intellectually speaking, he has little to say, even if he ofttimes misses the mark, yet still they are to forgive him on account of the difficulty of the work that he has to do, on account of the great anxiety that he inevitably feels, on account of the responsibility which attaches to everything that he strives to do. He implores that those to whom he writes should keep that truth before them, and should be at least sympathetic in their attitude towards the clergy who labour amongst them.

There was one object at least, that they could have in that sympathy, in that kindliness, in that loyal co-operation which is here recommended—"that they may do this with joy and not with grief". Literally it is "lamenting," "and not with lamentations".

"This, at least," the writer seems to say, "the laity can secure by their co-operation with the clergy. This, at least, you may manage to achieve; that this difficult work, this responsible work, this anxious work, should be done with as little strain as is possible, should be done with joy, and not with lamentation. This, at least, it is possible for you to achieve. Set that object before you in your relations towards the clergy, that they may do their work with joy, and not with lamentation."

That exhortation is not given in the interest of the clergy simply. Do not suppose that. It is given in the interest of their work. Is it not true that any good work, any work that is to carry far must be done with a sense of joy and not with lamentation? Does not that absolutely correspond with the claims and the demands of human nature? Work that is done with the traces of anxiety upon it, work that is done in a sorrowful spirit, words that are spoken in a lachrymose voice do not awaken a ready response. They do not carry far. They do not reach the human heart. The heart of man likes to see work done readily, joyfully, with gladness, and in a spirit of serenity. "That they may do their work with joy and not with lamentation." It is necessary for the work itself. The words that are to be spoken should be spoken with a calm mind. The look should come from clear eyes. The face that meets us should not be haggard with care and anxiety. Cheerfulness and serenity are the atmosphere that ought to accompany the clergy in their ministrations. How difficult this is—oh, how difficult here in London—in

the large, undermanned parishes where the constant demand upon the minister's time wears him out. He has so many things to do, he is always hurrying from one place to another, from one meeting, one class, one club to another, constantly passing on, bearing too often the traces of hurry and worry with him. It seems inevitable, but it has to be cured. It is better to do half as many things and do them with spirit, than do twice the number and do them with the signs of fatigue and exhaustion. No man can do more than he can do, and he is wisest who determines to limit his action so that he does his work with joy and not with lamentation. It is not the thing done that counts, so much as the spirit in which it is done. It is not the bodily presence of the exhausted man that really moves things onwards, but it is the presence of one who can speak with vigour and fervour, who can carry an atmosphere of comfort and consolation, of serenity and cheerfulness and contentedness wherever he goes.

But if that is to be made possible it must be, as the writer of these words clearly sees, by the co-operation of the laity with the clergy. They must prepare, so to speak, the ground for him. He can only come and do his work when that ground has been prepared, and prepared it must be, by the care, by the attention and by the good will of those amongst whom he labours. That is precisely the truth which this society for which I plead, the Queen Victoria Clergy Sustentation Fund, calls upon you to recognise, the responsibility of the laity for making provision for the clergy, not because the clergy are in need, not because it is

an ill-paid profession—though that is quite true—not only because there are exceptional circumstances that have lately occurred to diminish their incomes, not for all those reasons, weighty as they are from the point of view of common-sense and strict justice, but the appeal is made on behalf of the clergyman's work, "that they may do it with joy and not with lamentation".

How important is the parochial system of our Church. How important it is that every one should know that in every small circle throughout England, there is a man to whom he can go as his friend and his adviser, that there is a man whose function it is to set forth spiritual truth, that there is a man who can help in time of distress, that there is a man who represents and sets forth the eternal issues of human life. What an important thing it is. We are proud of our system of elementary education. We are proud to think that schools and teachers are to be found everywhere. We are proud to think that children can no longer grow up in ignorance, and we feel how necessary it is that this should be universal, and that teaching should be rigorously applied and made compulsory, and that nobody should be allowed to escape that wholesome discipline. We are proud of all these things, and we recognise their necessity. But teaching has to go on throughout life for every one of us, because there is one thing about which we can never cease to need to learn, and that is our own life and its meaning, and how it has to be led, and what it is right for us to do and what is wrong. That is a teaching that we

always need. It is a teaching of which, however, we do not always recognise the need. Human arrogance, human impatience, is constantly throwing aside all sense of limitations, is continually asserting: "I know all about it. I can look after myself. I do not need any reminder." Is it so? If we stop and think for a moment can we, any of us, hope to work rightly through life without continual reminders of the gravity of the issue before us, of the importance of the work in which we are engaged, of the value of our own souls and of the souls of others? We need to be reminded of this constantly, not only now and then when we are affected by some great passage of poetry, by some definite appeal to our thinking powers, by some stirring of our emotions, not only on great occasions when our pulses beat with national pride, when we are stirred to the bottom of our being. We need the reminder as part of the ordinary training of our everyday life. We need the appeal to be constantly made to us. We are an undisciplined folk. We do not listen readily to good advice. For that very reason we need it the more. The feeling that there is one whose duty it is to speak of what he himself believes, to tell us not his own personal opinions, but the truth as it has been made known in Christ Jesus, whose duty it is to uphold that truth quietly, consistently, fervently and steadfastly—what an important element in national life that is. It is not too much to say that our national life at its bottom is founded upon that. It is the function of the clergy to carry everywhere the great principles of truth and righteousness. That is the system which the Church of England

disseminates over this land equally amongst all classes and in all places, in the great centres of population and in the little country village, everywhere the same, so that there may be uniformity, that there may be an equal distribution of this knowledge, that it should be set forth in the same way and by the same means and as much as possible with the same care everywhere. What a great instrument this is.

What an enormous advantage it is that the clergy should be closely connected with the national life, closely in touch with the people, sharing their fortunes, living amongst them, living their lives in intimacy and in familiarity with all. It is a great advantage; we do not always realise its full value. It should be thought about and weighed very carefully before in any moment of petulance any one dreams of parting with it. We have it. We of this generation have it very cheaply. It costs us very little. The maintenance of the clergy has mostly been done by the benefactions of the past, and now, when it is necessary that these past benefactions should be supplemented, many people seem to feel as though they were wronged in having any claim made upon their generosity at all. Yet, if much has been done for you in the past, surely that is an additional reason why you, in your day and generation, should be willing to supplement what is lacking in the bounty of your forefathers. That is the appeal which is now made to you—that you should maintain this system of the Church of England which in the past has wrought such great blessings throughout this land; that you should maintain it in efficiency; that you should

maintain it in the spirit in which it ought to be maintained ; that you should at least do your utmost that there should be none of its clergy who are crippled in their ministrations by crushing anxiety about material things. It is very little that you are asked to do for them, only to take care that there shall be no clergyman of the Church of England who has a smaller stipend than £200 a year. That is not very much to ask. That is not a large appeal to make to your generosity. And yet there are at present nearly 6,000 benefices in England which barely reach that sum of £200 a year. Surely an appeal that what is lacking should be supplied, that the clergy who minister so fervently, so zealously, according to their power and according to their ability, should be enabled to do so with joy, and not with lamentation, so far as the outward concerns of their life are affected ; surely this is not a great demand to make. Surely this is an appeal which I may leave to your own generosity, to your sense of what is right and fair, to answer liberally according to your power.

THE SPIRITUAL UNDERSTANDING.

PREACHED IN ST. PAUL'S CATHEDRAL, 13TH OCTOBER, 1899, AT THE CLOSING SERVICE OF THE LONDON CHURCH CONGRESS.

We do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding.—*Col.* i. 9.

IN bidding farewell to the members of this Congress, I would venture in all affectionate regard, to take as my own the prayer of the Apostle for the Colossian converts. There is no prayer that I could pray that would be more useful. There is no desire which could work greater results than the desire "that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding". It would be a worthy end of our meeting, if that prayer were answered in ever so small a degree; for the end of such a meeting as the Church Congress is not that we should recall the immediate satisfaction that we felt when we heard something that we thought appropriately and adequately expressed, not that we should rejoice in the enthusiastic reception given to ideas that were already our own; not that we should even recount the intellectual benefits that we have obtained, the actual information, the increase of knowledge; not all those things, but the end and object of

the Church Congress, and the good of it, are the fruits of our reflection afterwards, the real profit that we have obtained to our spiritual life. It was that which the Apostle desired for the Colossians, and it is that surely which we would every one of us desire for one another when we have been engaged in anything which tends to uplift our hearts and souls, anything which tends to enlarge our life and make it higher and nobler. And surely the object set before us, the object of our meeting, is a fuller knowledge of God's will. I am addressing many who are clergy, and they will feel this truth clearly enough. They came to the Congress that they might lose sight for a moment of their parish, of their individual life, of the troubles that beset them, of the conditions that they have to face; that they might lose themselves in the sense of the large unity of the Church; that they might catch something of the contagion of the enthusiasm of others; that they might feel that others were winning triumph in fields where they themselves were making no progress; that they might realise that, after all, isolated as they seemed to be, they form part of a great united body engaged in a mighty work which cannot fail. Those were all objects that you had before you, and you came with a desire to gain a fuller knowledge of God's will. The word which St. Paul uses is a full knowledge of God's will —"filled with the full knowledge of His will". That is what you are seeking. God grant that you may go away with your search in some respect fulfilled, enriched and enlarged in your knowledge of the will of God.

But remember that the Apostle points out that this knowledge of the will of God has to be gained and made your own in two ways: "That ye might be filled with the knowledge of His will in all wisdom and spiritual understanding". The will of God is to be appropriated by means of wisdom and understanding, two definite qualities; and those not carnal wisdom, not carnal understanding, which minister to vanity and make a man self-satisfied for himself, and for himself alone; but spiritual wisdom and spiritual understanding, which are given to him who submits his own will and his own intelligence to a full knowledge of the will of God.

Let us consider for a moment the exact meaning of the words that St. Paul uses. "Wisdom," of course, is knowledge, information, whatever it may be, gained by the intellect; your mental equipment, necessary for all things, but needing application to life. Wisdom has to be applied by two qualities—practical capacity, and that other quality which St. Paul speaks of in this place and calls spiritual understanding. Now wisdom need not necessarily be applied, and, in fact, it very often happens that the pure student and the man with a vast mass of knowledge is of very little use. He may have no practical capacity; he may have no understanding; and so he may walk about with his knowledge, a treasure, of course, in itself, useful to him who possesses it, but very little adding to, and it may be even taking away from, the real usefulness of the man in the world.

A wise man may, further, be possessed of that other quality which St. Paul does not mention here—prac-

tical capacity. Practical capacity means the power of applying wisdom and knowledge to some definite point. Very often, for the purpose of applying your knowledge to some definite point, you have to cut off half of it, and only take such as is immediately useful for the purpose that you have before you. Practical capacity very often means the obliteration of much of your knowledge, that you may succeed in doing something, at all events, with the rest of it.

But there is a third quality which St. Paul mentions, to which particularly I would call your attention —"Spiritual understanding". By "understanding" he means what we may call perception, intuition, insight; knowledge accompanied by a certain mental alertness and quickness, which enable the man who possesses them not only to have the knowledge, and not indeed to be primarily interested in applying it to any particular thing, but to have the knowledge in such a shape that he takes it with him wherever he goes; he verifies it, he vivifies it by his own experience. He applies it to everything which is passing. He sees glimpses of its truth in everything that occurs. His knowledge is with him that it may be experimentally used on all sides; and therefore he has perception; therefore he has intuition; therefore he has insight. He sees and understands what is happening, lives himself and his own life again continually in the current of life that is going on around him; detects what he feels and perceives and understands; sees things, lays hold of them, follows them, tracks them, catches the line of thought that is passing through another mind, sees the wave of feeling that is

passing over multitudes of men, perceives it, identifies himself with it, knows it, and knows how he stands in relation to it. This is a dim description of the process that St. Paul means by spiritual understanding.

Now the question that I should like to ask you, and ask you to ask yourselves in the weeks that are coming, is: What have been the results of this Congress to you in quickening that great quality of spiritual understanding? That especially, if I may call attention to it, is the great need of the Christian, and above all the necessary qualification of the Christian teacher. For I said that by means of this spiritual understanding you lived yourselves into all that was best in the world around you, all that was true, all that was real; that your experience went forth spontaneously and naturally, and identified itself with all the great mass of human experience that is setting towards God; that you perceived in the outer world marks of God's purpose; that that perfect will of God, that full knowledge of the will of God, was always before you, operative, vitalised; that you lived in God's world, not man's world, not the devil's world, but God's world, and you saw God's purposes fulfilling themselves, and you felt something of the joy of God Who looked upon the world and beheld that it was very good; good in spite of the evil that is there; good where it is touched by God's Spirit.

You may say that this process is mystical. Perhaps it is, but St. Paul, remember, though he was a man of the most penetrating common-sense, was also pro-

foundly mystical; and this conception which I am putting before you is St. Paul's conception. There he was, an obscure teacher of new truths, yet he could speak of the things that he was doing and that he was striving to do in terms of exultation, seeing always the will of God fulfilling itself, even in the world as it then was; and he was always cheerful, always hopeful, always rejoicing. Why? Because his own spiritual understanding was so quick that his life was continually being refreshed. Even amid the miseries of his lot, even amid the sinfulness of those who were around him, he always perceived God somewhere, and saw something of God's purpose fulfilling itself, however obscurely, in some remote corner, and that was enough for him. And therefore he could speak of "gathering together in one all things in Christ". He could speak of "the unsearchable riches of Christ," of "the manifold wisdom of God". He saw the unsearchable riches of Christ on all sides. He saw the manifoldness of the wisdom of God. He saw the gathering together in one of all things in Christ. In the wretched world in which he lived, where Christianity had made no great way, where only one or two obscure persons here and there had listened to his preaching, he saw God's will being fulfilled; his own life was lived over and over again in the lives of others. He felt that all that was good belonged to him; and the faculty by which he did this was this faculty of spiritual understanding.

It is that which we all of us need above all things, and it is that which at all times, when our hearts are stirred and we reflect upon life and its issues, we wish

to acquire. It is that which we ought to strive to carry away with us to-day.

Let me make one or two suggestions as to various ways in which you may either recognise this quality, or strive to work it out for yourselves in the actual experience of life; points, I mean, which have been suggested by such a meeting as the Church Congress.

First of all of course, you cannot help but notice the variety of opinions expressed. Still more curious is the fact that speaker after speaker may rise to speak about a subject, and though after you have listened to them and thought about what they have said, you see that substantially they agree, yet the line of argument that led them to agreement was not the same in any two cases. The form in which they expressed themselves was different; the point of view which they occupied was not the same; the process by which they reached the end was not identical.

You could not help but observe such things as these, and therefore it follows that we must recognise that every man approaches life from his own point of view in the first instance; and though there may be substantial agreement which an outsider even can recognise, yet two people engaged in discussion do not themselves immediately recognise it. Why do they not? Because they are so bound by the traditions of their own individual life. Now, remember, though our life is an individual life, and though there is nothing so precious as our individual character, and though there is nothing so hopeless as to try really to struggle against that individual character, yet there is

a great difference between individuality and individualism. We are what we are, just as St. Paul was, and God grant that we may be able to say like him: "By the grace of God I am what I am". We are what we are, each one of us, and it is difficult for us, of course, to express what we believe except in the form in which it came to us. Yet it is quite another step to infer that the form in which our belief came to us, and the form in which alone we can express it, is the form in which it must come to everybody else, or is necessarily the best form in which that truth can be expressed. And yet it is through some such mistake that all heresies in the Christian Church have arisen. The insistence that there is one form in which the truth can be expressed, and one form only, the insistence by small bodies of men that the particular form in which truth has become vivified to them in their day and generation is the one eternal and abiding form of truth—this, I need not remind you, has been the source of all heresies that have arisen—this confounding of what is individual with what is universal. You must have observed this tendency. It is always so when we follow any discussions and listen to any clash of opinions. But in spite of this difficulty, a man has to strive to step beyond the bounds and limitations of himself, outside the fetters of formal logic, the bands that are forged by his own personal experience—all of which are impediments at certain periods of his career. He has to step beyond them, and he can only step beyond them by this spiritual understanding, which enables him to see through outward things, to

pass by what is of small importance because he lays hold of vital truth.

In the next place, you must have observed that opinions differ owing to the different proportion which different things have in the minds of different persons. And truth, real truth, depends upon taking a sufficiently large survey of the field, so that things are reduced to real proportions. Mountains do not very easily become molehills, but molehills very easily become mountains, and in much of human talk we are continually regarding our molehills as mountains. The lack of proportion again comes from our personal, our individual enthusiasm, it may be, which has to be checked continually by this spiritual understanding which brings the measure of the knowledge of God's will to reduce all things to their proper size, because it leads us to their inner reality, to a sense of the abiding meaning of life, of the great principles that illumine all. We see the great and eternal issues constantly developing before us. We see God fulfilling Himself in various ways. We have before us the manifold wisdom of God, the unsearchable riches of Christ.

And with that there comes a certain versatility, depending again upon this spiritual insight ; not abandoning the truth, not minimising principles, not striving to see how far we can in all things agree with others, not that, but so living in others' lives, so catching, reflected back upon ourselves, every trace of God's presence in them, that we feel we are not speaking in an unknown tongue to unknown men, but that we are addressing brothers whenever we find them, conscious of the unity of their life with ours. And with

that versatility, as I have called it, comes a sense of freedom—a sense of freedom which is the greatest blessing that a man can enjoy; freedom which enables him at a moment to stand outside formulæ the most precious, systems the most valuable, to stand outside for a moment, and then step inside, chastened and understanding them better, knowing them to be helps to him and not hindrances; knowing what it is to be trained and disciplined, and not mistaking the methods for the fruit of the training and the discipline. Liberty is the most precious gift that man can have—we know that it is so, and we praise it; but do we sufficiently consider what any sense of liberty must really rest upon? It rests upon the recognition of God's divers ways in dealing with His children. Take political liberty. Why is that to be praised, and why is it to be valued? It is because we feel that the commonweal requires every quality that every man possesses, and we distinctly wish that every man should bring everything that he can to the common service. And for that reason we want every man's opinion and every man's help. We do not wish men to run into common moulds too much, and we do not wish them to be faint echoes of one another; but we want all their God-given qualities properly developed, that we may all be benefited by the exercise of what was given for the good of all. That is the basis upon which the conception of political liberty rests—like everything else running up to a religious cause, only to be maintained and asserted because it is known to come from God and to be in obedience to His laws.

The moment that we bring our considerations to a

practical test, we tend to see these truths most clearly exhibited. The moment that we bring our wisdom to bear on the great problems of life, of the life of all men, of any individual life, we feel the predominant power of this spiritual understanding. In dealing with these problems, all depends—we know it—upon our appreciation of the exact circumstances, upon our being able to speak a language which can be understood, upon our capacity to strike a sympathetic chord in the heart of another. Though it was by accident, it surely was a striking accident that this Congress ended, after discussing many speculative questions of greater or less importance, by bringing before us the great problems that beset the hearts of men to-day.[1] Yes, great principles have to be shown in their application to great problems. Did you not discern the appeal that the world is making to the Church, that it should bring to its service just this spiritual understanding? The problems of the world's need—they can be stated clearly enough, and it is perfectly easy for wisdom to prescribe various ways by which these problems can be solved. But who is to apply that abstract wisdom? How are these speculative results to be in any degree realised? There is required for that purpose—you heard the echo of the cry to-day from various sides—the spiritual understanding of those who are at one with Jesus. That spiritual understanding is acquired in the little things of your daily life. Remember that the Apostle who spoke of gathering together into one all things in

[1] At the last meeting of the Congress the subject for discussion was "The Church and Social Problems".

Christ, spoke also of himself as preaching, and his preaching was "warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus". His work, large as was its scope, great as was its outlook upon the world, supported as he was by one eternal principle which went with him in all things, yet his work, remember, was an individual work. Singly and separately he dealt with men, warning each man, teaching each man, admonishing each man, that he might present each man separately and singly, perfect in Christ Jesus.

My friends, there are many attributes of God that from time to time good men set themselves to imitate; but the great attribute that we see reflected in the world, and that we find from beginning to end of Scripture, is God's infinite forbearance. How rarely is the forbearance of God set forth as the quality that we must begin by imitating. Zeal, enthusiasm, energy, vigour, hard work—these are qualities which men are continually called upon to display; but forbearance—is that as often put before you? Do you often think of imitating God's forbearance? You remember the words of one of Newman's poems:—

> Thou to wax fierce in thy zeal for the Lord,
> Thou sin's slave.

Sin's slave! We must take the description as applying to ourselves whenever we wax fierce even in our zeal for the Lord.

What is it that makes us to wax fierce? It is the absence of this spiritual understanding, the most valuable, perhaps, of all the gifts of the Spirit, the one most

greatly to be sought, that by it we may gain, each one of us, the watchful eye, the understanding heart, the soul open to God, ready always to learn from the manifold experience of life how we can apply to each case that comes before us the unsearchable riches of God, and "know the love of Christ which passeth knowledge".

THE HOPE OF THE FUTURE.

PREACHED IN SANDRINGHAM CHURCH ON SUNDAY, 26TH NOVEMBER, 1899.[1]

Happy is the people that is in such a case; yea, happy is the people whose God is the Lord.—*Psalm* cxliv. 15.

THERE is a characteristic difference between the lyrical poetry of the Hebrews and that of modern times. Both have the same main object—the analysis of moods and feelings, of the transition of thoughts and the sequence of reflection. But modern poetry is chiefly occupied with tracing the process of connexion between one line of thought and another, the subtle gradations of feeling, the restlessness and inquisitiveness of a mind which is perplexed by the multitude of suggestions which flow in from every side. Hebrew poetry is not so much concerned with the delicacy of the process, as with the nature of the thoughts and the order of their occurrence. There is the same sense of the individual life, of its problems, and of its claim for satisfaction of those problems. But the Hebrew writer was always prepared with an answer; he leads the inquirer to rest and peace, restores the broken harmony of his being, and lifts him above his personal difficulties into a larger sphere where those difficulties disappear. The modern writer, for the

[1] On the occasion of the visit of the Emperor of Germany.

most part, shows you how natural, how inevitable the problem is, and in his excessive sympathy with the troubled mind makes little effort to help him towards a solution. The Hebrew writer generally starts from a particular situation, created by actual fact, and leads on to the recognition of a universal law, which explains the individual dilemma by saving him from himself. The modern writer frequently begins from the universal law, and shows its inadequacy to meet the needs of the individual case, suggesting thereby a sense of hardship and a justification for despair.

I will not pursue the contrast further. I will illustrate from the Psalm from which my text is taken the process by which a Hebrew poet leads individual feeling through many moods to a tranquilising end. The various moods themselves are placed abruptly side by side. It is left to the imagination of the reader to see the appropriateness of their sequence.

The Psalm opens with a cry of exultation and thankfulness :—

> Blessed be the Lord my rock,
> Which teacheth my hands to war
> And my fingers to fight.

It is a shout of triumph after victory, the joy of an assured success. The battle has been fought, and the day has been won. The victor's heart is uplifted in praise, as he recalls the end of all anxieties and rejoices in the sense of power. But this feeling of personal delight is insensibly diminished by reflection. He conquered, it is true, but how and why? As he thinks things over, he is bound to admit that many of

his calculations failed ; that there was a moment when his heart stood still through a sickening feeling of powerlessness and dread. The result was achieved, but it was not exactly in the way, or by the means, which he had projected. He was being praised, at this very moment, for plans which he had not made, for a cleverness which he had not really shown. To-morrow he would be blamed for mistakes which he had not committed, for oversight of points which no man could foresee. True, he had conquered ; but how could he best use his victory ? It was not the end of the conflict, and even that was only one of the difficulties by which he was beset. Joy would last for a few days ; then other questions would have to be faced, which did not admit of such decisive issue. So his gratification imperceptibly passed into sadness ; his self-satisfaction into profound discouragement. He was overwhelmed with a sense of the littleness and futility of man and all his efforts.

> Lord, what is man that thou takest knowledge of him ?
> Man is like to a breath ;
> His days are as a shadow that passeth away.

So he muses in his despondency on the familiar theme of man's limitations. Why should they exist ? Why should he not be endowed with greater certainty ? There was a time far off when men's eyes had beheld the outward tokens of God's presence, when men had walked in confidence under the shadow of Divine protection. Why was that certainty withdrawn ? Why should it not be renewed for him in the hour of his need ?

> Bow Thy heavens, O Lord, and come down;
> Stretch forth Thy hand from above,
> Rescue me and deliver me out of great waters.

He paused, but there was no answer to his prayer. No special manifestation of God's favour came to his relief. He was left to his own thoughts, and they supplied an answer. The men who had stood round Sinai, and heard the voice of the trumpet—had they, in consequence of that visible token, been valiant and faithful? Their shameful record rose before him. It was not for their immediate good that God manifested Himself as the Lord of the whole earth, but for those who, throughout the ages, caught the meaning of that manifestation, and took it to themselves.

So there slowly dawned upon him the knowledge that he had been wandering in the sphere of outward things, seeking success and certainty where they were not to be found. He was driven inwards, driven to pass beyond the desire for satisfaction of his accidental, personal self. He had exulted in his triumph, because it was his; he had been cast down, because he did not see how to retain it for himself; he had asked God to help him, purely for his own gratification. He saw that all this could lead nowhere; that he must retrace his steps, and look on all that had befallen him with a clearer eye and a purer heart.

> I will sing a new song unto Thee, O God.
> It is He that giveth salvation unto kings.

He poured forth a new song, addressed this time to God, not to man. He would sing this new song with a chastened delight, different from his first unreflecting cry of personal joy. He would sing it in conscious

dependence on God, with the knowledge of a Divine purpose in the world, which God slowly wrought out in His own ways and at His own times. Satisfaction was to be found, not in immediate success in particular matters, but in the identification of self with that Divine purpose which gave his actions a meaning beyond their present issues.

So he continued his reverie till this Divine purpose took definite shape before his mind's eye, and he saw a vision of a glorious future. That future was founded on the prevalence of righteousness — righteousness taught by God, and discovered by obedience to the perpetual revelation which God was ever making in the affairs of the world. From this came prosperity and happiness, which were bestowed, not on the individual, but on the race and nation. It was a prosperity not to be gained by violent efforts, not depending on force or adventure, but developed from within, amid the peaceable surroundings of ordinary life. It was the fruit of a steady growth in national righteousness, produced by humble obedience to the law of God, which eyes purged from selfish considerations would ever have strength to discern. It was not to show itself in any sudden change of social organisation, but in the right direction of human effort to the great issues which underlie small things. There was no vision of sudden splendour or grandeur before the Psalmist's eye; no far-reaching extension of Israel's power; no subject nations; no life of luxurious indolence. Far otherwise was the vision in its touching simplicity. It merely pointed to a time when national energies should be directed towards the homely task

of trying to make the common life happier and better for all. And this vision naturally sets forth that effort as directed towards the strenuous improvement of the generation that is to be—

> When our sons shall be as plants grown up in their youth;
> And our daughters as corner stones hewn after the fashion of a palace.

That was the obvious symbol of a time of prosperity and contentment, when garners would be full, because they yielded ample store for a simple life—simple because it was occupied in a way that satisfied all noble impulses;

> When there is no breaking in, and no sallying out,
> And no outcry in our streets,

because life's object was clear to every eye, and each man knew how he could best amend in the future the defects of which he was conscious in the present.

We cannot wonder at the long-drawn sigh of satisfaction with which the seer closes his rapt meditation, and goes forth strengthened with a new hope to face the actual problems which beset him—

> Happy is the people which is in such a case;
> Yea, happy is the people whose God is the Lord.

The record of the process by which an individual soul becomes inspired with a noble and enduring purpose is always of imperishable interest. The fuller knowledge of the meaning of life, and of the purification of the soul, revealed to us in Christ Jesus, only enables us to understand better the throes of the Psalmist's mind and the source of his illumination. Every right-minded man has to emancipate himself

from the fetters of his individual life and associate it with a universal purpose. There may be divers ways, but the end is the same. The claim for personal satisfaction can only be answered by self-surrender to a power which works for righteousness, and can be traced in its operation in all that happens around us. The consciousness of our soul's life with God is not something given us to withdraw us from the world, but to show us how our energies may be applied to work with God in the world which He has made. We are taught to labour, not for personal gratification, not for success to our plans and schemes, but for God's good pleasure towards the children of His hand. More and more, as life advances, the dream of opening up for others a happier prospect than that which opened before ourselves, becomes the great reality of the efforts of every true-hearted man. With this object before him he is conscious of freedom, and amidst all obstacles steadily pursues his way. He recks not that he is misunderstood or misrepresented. What is good and true will live because it has life in itself; not from the force of his efforts, but from the source of his inspiration. At times he may sigh with regret that he will not see the fruit of his labours with his earthly eyes. But it is no selfish sigh, for he needs no such reward. It is only the regret of an artist that he will not live to see his rough sketch take definite shape—a regret which is checked at once by the thought that sketching has a pleasure of its own, and the bold outline has a value even beside the finished picture.

Hope for the future, founded on trust in God, is

in some form or another the sustaining principle of man's activity. It may not be much that any one can do, but there is something at all events which can be done.

Some young life can be aided by kindly sympathy and friendly counsel; some stumbling-blocks can be removed for the newcomers who hasten along life's path. This is an object which the greatest and the smallest can have in common. It is a standard by which the value of all good work can be tested. It corresponds to the deepest feelings of the human heart; it appeals to universal instincts; it is the note of all high endeavour.

> Oh earlier shall the roses blow,
> In after years, those happier years;
> And children weep, when we lie low,
> Far fewer tears, far softer tears.
>
> Oh true shall boyish laughter ring,
> Like tinkling chimes, in kinder times;
> And merrier shall the maiden sing,
> And I not there, and I not there.
>
> Like lightning in the summer night
> Their mirth shall be, so quick and free:
> And oh, the flash of their delight
> I shall not see, I may not see.

Such, briefly, is the nature and the ground of that hope for the future to which human energy ever responds. But every ideal conception, in proportion to its loftiness and its power, has to be carefully worked out in application to actual facts. Not only have we to be convinced of this divine purpose in the world, but we have to seek it and adapt ourselves to it in all that we do. How hard a task this is among the

complicated issues which life puts before us! It is a matter in which we can never relax our vigilance, lest we fall into the pitfalls of self-will. We need to pray constantly for a right judgment in all things; for a single eye, a teachable heart, and freedom from prejudice. We need to watch carefully and note diligently every indication of God's will, and strive humbly to discern in everything that happens around us, what are the forces and tendencies which make for righteousness. We need to shut our ears to the confused shouting of the world, and alone with God to judge not according to appearances, but to judge righteous judgment. We cannot refuse to learn from everything that occurs; we must labour to discern what message or what warning it has for ourselves, our objects, and our efforts. The Psalmist of old has recorded how the teaching of current events was borne in upon his mind. In some way or another we have all to submit ourselves to a similar process if we would learn God's will for us. Things that happen may cause us joy or sorrow, may fill us with exultation or with gloom; but personal feelings are of little moment, and pass as quickly as they rise. Their perspective is ever changing; dangers which loom vast to-day have disappeared on the morrow, we know not how. Our thoughts must be adapted to the terms of the Divine purpose before we can grasp them steadily and make them part of ourselves.

Progress, for which we labour, can only be towards greater righteousness, on which alone prosperity and happiness depend. Our plans, our hopes, our fears must be regulated, not by things as they at first

present themselves to us, but by those things rightly understood by reference to an ideal conception of a future which is to be framed by more perfect laws than the present. The vision of this possible future lifts us above our momentary and personal self, the thought of our own immediate reputation, our triumphs or our failures, and gives us a standard by which to judge the true meaning of our actions. We can only hope to renew our energies by penetrating into a larger and yet larger world, by striving to bring into play weightier forces than we ourselves can command.

Patriotism is doubtless a great and necessary virtue ; it must always regulate much that we do, but it should not therefore narrow our aspirations. A nation, as well as an individual, has much to learn, and must learn it, as the individual learns, mainly by sympathetic intercourse with like-minded nations. On this gradual education of nations, more than anything else, the hope of the world's future depends. Nations with like ideas of righteousness go forth on their separate ways, not that they may emphasise the differences which arise from differing experience, but that they may bring the results of their experience to a common stock. The Teutonic race has the same fundamental ideas. It has the same sense of duty, the same conception of conscience, the same aspiration after justice as the highest expression of national righteousness. We cannot shut our eyes to the responsibility which God's Providence has placed upon the nations of that Teutonic race. We are driven to consider how much the future of the world depends

on the extension and purification of the ideas on which their vigorous life is founded. It is not enough that each nation should recognise and glorify these ideas as it knows them. It must learn from the experience of other nations to understand them better and apply them more thoroughly. Is not this the task which lies before the great nations of the Teutonic stock? Shall we not combine in a spirit of comradeship to help one another to perform a work which we all have in common? God rules over the world, be the people never so unquiet. It is man's highest wisdom humbly to seek to understand God's will in things great and small; in the concerns of a particular hearth and home; in the questions which concern his country's welfare, and in those greater issues on which the future of the world's progress depends. Our personal efforts, whatever they be, only avail if they are in accordance with God's purpose. If we have done our best to discover this purpose, and with our whole heart to work for it, we cannot ultimately fail. This purpose floats before our eyes in the form of a vision, capable of realisation here and now, of a time when all peoples shall be happy in the knowledge of the Lord as their God.

THE LESSONS OF ADVERSITY.

PREACHED AT THE SERVICE OF SUPPLICATION FOR THE WAR IN SOUTH AFRICA HELD IN ST. PAUL'S CATHEDRAL, 29TH DECEMBER, 1899.

We have heard with our ears, O God, our fathers have told us what Thou didst in their days, in the times of old.—*Psalm* xliv. 1.

THIS Psalm was written under the consciousness of a great calamity. The hosts of Israel had been worsted in battle, and there were great heart-searchings and much dismay. The Psalmist deals with the national anxiety by reflecting on the significance of the national life, which seemed to be at stake. What was this national life? Why should it be maintained? What sacrifices did it call for? What reason was there for making them? To answer these questions he recalled the past history of his race. The national life was not the creation of men of his own days; it was not even their possession which they were free to deal with as they chose. It was an inheritance from a far distant past. It had taken shape through the ages. It had been wrought into its present form by manifold agencies which he would not pretend to explain. He could not determine its exact value, or define accurately its contents and its aim. But this he knew—that it had come into being at the call of God, and all that was good in it came from a continued remem-

brance of that fact as supreme above all else. His one ground of hope was that the same God who had called it into being would also maintain it. His one message to his fellow-countrymen was to summon them to share in his review of the past, and find new strength in reviewing their relationship to that God who had called them to their high destiny, and would enable them to fulfil it if they were only true to Him.

This Psalm was written at a crisis of Israel's history, as were also many other Psalms. It is strange at first sight that we do not know with certainty in any of these instances what the crisis exactly was or how it ended. But the abiding importance of each crisis lay not in the events themselves which caused it, but in the impression which it produced on the minds of the people; and the Psalms survive as imperishable memorials, valuable to all time, of the results of thought and reflection compelled by the pressure of outward things. It was not what happened which was of consequence, but what men thought and felt about it, for their thoughts and feelings passed into the national consciousness, and that, after all, was the great central force in the national life, and determined the real meaning of the present, which always has reference to the future. Your truest self is more what you are striving to become to-morrow than what you are to-day. The strength of Israel was not so much diminished by its defeat as it might be increased by using the lessons of that defeat for deepening the ideas on which its life was built.

Such crises as the Psalmist describes occur in the history of all nations. Their importance may be

serious or not, this cannot be judged at the time. Man's foresight is limited, no one can estimate aright the real importance of passing events in reference to the great issues of history. But passing events have an immediate importance to us in reference to our own ideas and expectations. When there is a failure in any national undertaking, it may well be that the failure is only for a time, and that what has happened only delays a little the final issue. Nevertheless, our own feelings about the matter are of great consequence to ourselves. If we feel anxiety, disappointment, bewilderment, that is because we have founded our expectations on something which is not true. There is an imperative call that we should recast our conceptions, and bring our expectations into accord with the facts.

Think of this process in reference to the individual life. Many of us must have passed through it. We grow up in certain surroundings, with certain opportunities before us. They may be small or great, but we accept them as an assured starting-point for our activity, and we hope by our efforts to rise beyond them some day. It may easily happen that before we have begun to stand upon our feet and choose for ourselves, a shadow of uncertainty falls upon us. The head of our family, upon whom we depended, is suddenly attacked by serious illness. Besides the grief and sorrow for one who is dear to us, there comes a sense of bewilderment about ourselves. "My home may be broken up; my plans may be upset; all that I have counted on may suddenly be taken from me; I may be called upon to-morrow to face an un-

known future for which I am not prepared." Such thoughts may seem selfish, and when the crisis is past he who entertained them may feel ashamed, and may be willing to dismiss them from his mind. But nevertheless it was a warning by which he would be wise to profit. There is no settled future which a man can claim as indisputably his own without a loss of moral fibre. It is well for us to reflect that our habitual life will not go on by itself, that all the advantages we enjoy, however inadequate we may think them to be in comparison with what we can imagine as our due, have still been won for us by the efforts of others. We have nothing that we have not received; we cannot count upon any of our advantages as inalienable. They were won by effort, and by continued effort they have to be maintained.

We may be ready to admit this in some degree as regards our individual life. We may be willing to accept for ourselves the warning:—

> Nothing remains as it has been before;
> Better—so call it—only not the same.

But it is more difficult to accept this truth in its application to national life. We tend to think that though individuals may rise or fall, the great current of national life sweeps irresistibly onwards. We are ready to escape from the uncertainties which sometimes beset us in our individual lives, by assuming that at least there is an assured framework within which they are set, a larger life, the ideas, aims and opportunities of which seem to us inevitably fixed. But a little reflection ought to show us that this is

not so, that national life is regulated by the same principles as individual life and needs the same training. It was this truth which was urged upon the Jewish people by the prophets with terrible directness. There are great temptations to a nation in the assumption of continuous prosperity, of assured ease. Carelessness and indifference, self-satisfaction and the pursuit of purely material aims, these are the most insidious dangers which beset a nation. They can clothe themselves in plausible language; they can substitute little things for great; they can create unreal conceptions of human nature and of the laws which govern it; they can train up a generation in illusions which suddenly break down in the moment of trial. Think of the message sent by God through the mouth of the prophet Zephaniah: "I will search Jerusalem with candles, and will punish the men that are settled on their lees; that say in their heart, The Lord will not do good, neither will he do evil". Nothing is more hateful to God than the spiritual hard-heartedness of those who live contentedly from day to day, making the best of things as they present themselves, heedless of great issues, thinking only of themselves or of their class and its advancement. Such a temper is hateful to God, because it tries to hide the truth about man's life; because it shuts out God from his eyes, and so lowers his aspirations and saps the energy of his soul. Such a temper cannot exist without working ruin. It would seem that God's government of the world cared for this above all things, that nations should not settle on their lees, that there should be periods of shaking lest the

savour disappear. It is not good for us to suppose that we shall always have a suitable sphere for the development of our individual energies. That sphere itself must from time to time be shaken. There is a process of national training and discipline which God will not spare even His faithful people. Our demand is that in peace and quietness, we should busy ourselves with steadily absorbing into our national life all that is best in our common efforts. We claim to be judges in our own cause, arbiters of our own progress. God sends sharp reminders to save us from the spirit of self-satisfied presumption, which says in the heart, if not loudly with the tongue: "The Lord will not do good, neither will he do evil". Such a reminder we have recently received, surely we would wish to use it rightly.

If we would do so, we must follow the Psalmist's method and look back with all humility upon the past. Only in this way can we truly estimate our position. We are what we are as a nation by no merits of our own. It is not the wisdom or policy of the men of this generation that created our national greatness. "We have heard with our ears, O God, our fathers have told us what Thou hast done in the times of old." The British Empire, in the traditions of which we have all grown up, came to us as our inheritance. Its growth may be described but can hardly be explained. Tendencies inherent in our national character led Englishmen beyond the limits of their natural home. Adventurous bands settled and laboured in distant lands, till those scattered settlements formed a widespread network of dependencies

with ever-growing claims upon us. Forces, which it was beyond man's power to control, insensibly wrought out the British Empire and saddled us with the responsibilities which that Empire involved. There are many things in this process which, as we look back, we could have wished otherwise. There have been losses and readjustments. There have been times of hesitation at home and a wish to check further expansion. But we cannot help feeling how little human foresight has had to say to the general result, how silent and unconscious the process has been. We have believed, we still believe, that on the whole the effects of this spread of Great Britain's influence has been beneficent. I say this, I trust, in no unworthy spirit of national exultation. There is much that we must regret in what has been done. There is much that might have been done better. We have often erred through self-sufficiency, more often still through want of sympathy with the ideas and aspirations of other peoples. But as a nation we have never been entirely selfish ; we have never ceased to have a consciousness of a high destiny, a sense of our duty to all men and of our responsibility in the sight of God. It is well that we should judge hardly our shortcomings and invent no excuses for what has been done amiss. The Psalmist was profoundly conscious of the delinquencies of his people, but as he surveyed the past he could distinguish between the faults and the tendency of the national life, between its general purpose and its admitted failures. He could plead with God and say, in spite of all the melancholy details of wrongdoing that flashed through his mind : " We have not

forgotten Thee, neither have we dealt falsely in Thy covenant". The people in a blind and fitful way had still been true to the high purpose with which God had entrusted them.

This is the only plea with which a nation can venture to stand before God. As a nation we recognise that our life and its meaning comes from Him only. Our position in the world did not come of itself, and we do not even recognise it as the result of our own seeking; it came to us by God's providence, working in manifold ways in the direction of the forces on which the world's movement depends. We may not have recognised this clearly enough; we may have taken it lightly, carelessly, without a thought of its meaning; or we may have trusted too much to past success as in itself a sufficient guarantee of an assured future. God will not have us settle down upon our lees. From time to time He teaches us that all we enjoy was won by the heroic efforts of those who went before us; and that we can never know how much effort and how much heroism may be demanded from us; that we must ever be ready to give account of ourselves in His presence. He teaches us that no position is bestowed for ever, but that every position has constantly to be deserved. Nations no less than individuals are ever on their trial. The period of their trial may be longer, but its method and its issue are the same.

I would call your attention to two points which must have been dimly felt by many minds, and which indicate the nature of the lesson that God is teaching us about our national life. We pray to-day for our

soldiers, many of them near and dear to us. For the purposes of this war, and for the decision of questions which are of vital importance to our future as a nation, they are our representatives. Far away in a distant land they are doing the work which we have sent them to do. We feel this keenly, our hearts are sore, and our prayers go up fervently for them. But let us remember that in this matter, as in many others, war is only a revealer of principles which are always at work. War is exceptional, is concerned with clear and definite issues, is sharp and short in its decision, but it represents what is always happening in the life of the community. Progress is won by struggle. Every man is enrolled in some regiment of the army of workers which is fighting for its country's good in some portion of the field of human effort. Everywhere the conflict is severe, and victories are only won at heavy cost. The valour of our soldiers, their readiness to sacrifice their lives at the call of duty, their glad acceptance of their particular calling with all its risks and hardships—these all draw their force and meaning from qualities which are, or ought to be, common to us all. The battlefield does not draw out exceptional capacities, it only shows the powers which are there already—there, not by any individual merit, but because courage, self-devotion and a sense of duty are common possessions of the people. As we pray for our soldiers, we pray also for ourselves, not only that their example may fire us, but that their spirit may animate us; not only that they may have courage to endure, but that we too may bear with patience whatever God's providence may call upon us

either as a nation or as individuals to bear, so that we may learn thereby more perfectly to know and do His will.

Again, in ordinary times we believe too much in our own individual power to influence what is happening. The result of war is to fill us with a strange sense of our individual powerlessness. When war has once broken out, it is useless to discuss how or why it came. It is there, and we have to face it and all its consequences, immediate and remote. Our personal opinion is of no moment. We cannot affect the march of events. The fortunes of the country are in the hands of a few men, on whose wisdom and discretion all seems to depend. This, again, is always so, however much we may try to deny it. If the spirit of a people is exhibited in its soldiers, the wisdom of a people is exhibited in its statesmen and generals. By the wisdom of a few we have to stand or fall in all things. Force is of little avail unless it be wisely directed, and wisdom is the greatest gift of God. In times of ease and prosperity, we are apt to forget that it is only by the Holy Spirit of God that we can have a right judgment. We forget our responsibility for our opinions ; we confuse what we wish for with what it is our duty to pursue. Let us plead with God to-day for greater wisdom for ourselves, as well as for those who rule us and lead our armies.

My friends, at such a time as this any words that can be spoken seem pale and colourless. We bring before God to-day the manifold thoughts of our hearts in all sincerity. We lay before Him our national life,

its hopes and its aspirations. We confess to Him in all humility our many shortcomings. We ask Him to give us more wisdom, more sympathy, more charity in the future. We, who are called by Christ's name, can only plead for forgiveness through His merits. The only offering that we can bring is the offering of teachable hearts, bent only on learning the lessons which He wills to teach us, desirous only of working His good pleasure in the task to which He has called us as a nation. All that we can do to help in our country's need is to pray—but how much that is. Surely we feel the call to effectual, fervent prayer. Our service to-day is but the public recognition of our deep and earnest desire to sanctify in all ways our national life, and dedicate it anew to God, that He may deal with us as He dealt with our forefathers in the times of old.

FAREWELL.

ADDRESS GIVEN AT THE FAREWELL SERVICE AT ST. PAUL'S CATHEDRAL TO THE CITY OF LONDON VOLUNTEERS, ON FRIDAY, 19TH JANUARY, 1900.

My brothers, it is with hearts stirred to the very depth that we bid you God speed in this church to-night. A great need is a great opportunity, and a period of national trial is a test of national qualities.

We thank God that in such an hour as this England is at one, and that her sons turn to her in a spirit of the truest and most heartfelt devotion. With quiet seriousness, with calm resolution, you quit your accustomed life to go at the call of duty where your country needs you. We, who stay behind, feel that you go on our behalf, chosen for the task because you are best qualified; but we feel also that you go to do in a far country, and in an exceptional way, just what you have been doing hitherto in your several callings—your duty to your country and your God.

The spirit of the nation as a whole affects all its members. We English folk have inherited a place and a destiny in the world. England has a spirit of its own and has a work of its own to do. This work must be done wisely and diligently if we recognise it as God's purpose for our race. Many a time, I doubt not, have you mused: "Here and here did England

help me. How can I help England?" Now the question has been answered. Now the call has come to you, and with humble steadfastness you say: "England has need of me. I rise and go."

You go bearing England's honour with you. You go committing yourselves to God with whom are the issues of all our endeavours. You go to face unknown difficulties and dangers for your country's sake. You go for your fathers who begat you, whose work you cannot refuse to carry on. You go for your children who are to come after you, that you may hand down to them England's honour untarnished. My brothers, all England is with you in its good wishes and its prayers to-night. You go for us and our hearts go with you. Go to your high calling with a clear conscience. Gathered together in God's presence, we can do no more, and yet how much it is, than commit you to God's keeping.

AUTHORITY.

PREACHED IN ST. PAUL'S CATHEDRAL, 13TH MAY, 1900.[1]

I also am a man set under authority, having under myself soldiers. —*Luke* vii. 8.

THE narrative of the centurion's appeal to Jesus to heal his servant shows us a great principle which Scripture is always bringing forward. This principle is that the great teacher from whom all can learn is life; life, with its relationships and its obligations, on which we all enter and which we can all use. The centurion came to Jesus in time of need, and told Him frankly what it was that led him to come. It was reflection on the experience of his own life. We call this reflection, common sense; for by this phrase we mean the power of using our own experience by applying what it has taught us to some new question which is brought before us. Some people talk about such a new question vaguely, saying much but meaning little; talking in the light of something which they have heard but do not understand, and so not touching the real point. The sensible man is he who looks back upon his own past, reflects what he himself has done or seen done in some circumstances which were similar, and so forms his own conclusion about what it is possible to do in this new case. His language

[1] At the Church Parade of the London Rifle Brigade.

may not be very fine, his conclusion may be homely; but the result is not mere talk, but definite action, and we applaud it accordingly.

Now the centurion is an example of such common sense which led him far to recognise a great and eternal truth. His servant was ill. He was attached to him, and wished him to be cured. He had heard of Jesus and some things which Jesus had done. Could Jesus help him in his need? He did not trouble himself by large speculations. He looked at himself and his own life. He had his position to fill, his duty to do; he received orders from his superior officers; he discharged such as belonged to himself, and assigned to those who were under him their share in the work to be done. What did that prove? It showed him that the world was governed by law, and that each man's wisdom lay in recognising that law as it applied to himself, and then passing on that law to others in the same spirit as he himself had received it. There was law which he understood and fulfilled in his own life. This led him to believe that there was law which dealt with other things beyond his ken. He had heard that Jesus set forth a higher law which applied to all things, and exercised power according to that higher law. His own experience showed him that this was possible. Trusting to that experience, and led by it, he went to Jesus and frankly told Him why he came. Jesus gave to his reasoning the meed of unqualified praise: "I have not found so great faith, no, not in Israel". Many who argued from what they considered to be loftier principles, did not understand so much or so well. The man who simply followed out the teaching of

his own life, of his particular career, saw further than those who counted themselves wise.

Jesus teaches us that faith, true saving faith in Him, is not something remote from our common life, something to be sought by withdrawing ourselves from it. Faith comes to us in and through our everyday experience, if we will only learn from it. Common life brings to each of us our daily task, set for us from above. We have to do it, and bid others to take their share in doing it with us. We have to receive commands and pass them on. We have something to learn, and something to teach. We feel that we are bound to live under law, and this law begets in us a sense of duty. The discipline of life is constant. Success consists in deepening our sense of law and duty; in curbing our individual desires and caprices; in learning to command by first learning to obey. In any career in life these principles are clear. Success is gained by recognising them and acting up to them. There is no other way; for law enforces itself, and he who will not willingly obey law can never do his duty.

This is the teaching of life in every sphere; but the more our relations to others are extended, the more clearly we perceive it. Nowhere is it more clearly seen than in military life, and that is the reason why metaphors from warfare are so common in the Bible. In the training of the soldier, discipline and obedience are the indispensable qualities. Nothing makes up for their absence: they are required in every part of the soldier's life. Some people regard this as irksome, and speak of the soldier as a mere machine, who sinks

for a time his native dignity as a man. This is not the case. The purpose for which a campaign is conducted may be separated off from other purposes for which our common life is carried on. Its object is more manifest. Particular difficulties have to be overcome; definite advance has to be made; enemies have to be subdued and victories won for the country's good. But we know that peace has its victories as well as war, and they are won by the same means. The nation has to advance in every form of its activity. War shows us special opponents who bar our way and menace our work in outward things, which have to be faced at special times. But, in all things in which we are striving to advance, we have obstacles to overcome, and we can only overcome them by orderly obedience to duty for the common good. The first lesson of life to every one is the necessity of discipline, so much mastery over self as enables us to use ourselves and our energies for a definite purpose. As soon as we have learned this, we are enrolled in a band of workers of some kind, whose common activity must be directed to certain ends. These ends can only be attained by the obedience of all concerned to certain laws which regulate what has to be done. This obedience may at first be mechanical; but happiness in life consists in seeing its necessity, in understanding the principles on which it is founded. The difference between a slave and a freeman does not depend on the difference of the work which they have to do, but on the different spirit in which they do it. The freeman chooses his work, and understands it. He tries to do it well, and so to gain the power of doing higher

work. Happiness consists in the sense of progress, and the moral progress of man consists in the sense of duty increasingly attaching to all that he does. Duty, after all, means that we act not for ourselves only, but for our fellows ; in other words, that we are learning to live in the presence of a universal law, which binds our own life to the eternal life of God.

There are many stages in this process ; and each stage, if rightly understood, leads on to this great abiding purpose. It is well that our life should have as many aims as possible ; for these aims need not lead us in different directions, but should all tend towards the same end. You, the members of the London Rifle Brigade, whom I am especially addressing, have learned this truth. You have your own individual lives to lead, your own occupations to follow. In ordinary life you do different things, each discharging his own part in the varied life of the nation. But you have recognised that the nation has another side than that which is expressed in the peaceful occupations of daily life. Its laws protect you, its power upholds you in your common work. But you have seen that these laws and this power spring from the national life itself, which must be maintained and strengthened if it is to continue to give to you and to all the subjects of the Crown that protection which you need. You have recognised that if England has helped you, there is a claim that you, too, should help England. This is the meaning of the volunteer movement. It is the willing offering of England's sons to the service of their country.

For many years this movement has continued

steadily, through many changes of opinion. Doubtless many of you joined it with mixed motives, and have been startled to discover the full meaning of the obligations which you undertook. It is always so in life. When duties are undertaken they seem easy; suddenly they reveal unexpected difficulties, which make a supreme demand upon our courage. It is at such a time that the meaning of training, discipline and obedience become apparent. If left to ourselves alone, to our own thoughts and desires, we should be helpless. But the process which we have gone through gradually has trained us unconsciously to power. When a serious call comes, we accept it—not light-heartedly or rashly, but with a real understanding of what it means. Such power of understanding comes to us suddenly, but is the result of all that has gone before.

What was it that induced so many of your comrades to place their service willingly at the disposal of the nation? It was simply the knowledge that there was work to be done, and that they were able to do it. It was serious work, involving the breaking of many ties, the endurance of many hardships, the incurring of much danger. It is with sorrow, yet with pride, that you recall to-day that the first among the City Imperial Volunteers who fell in action were members of your brigade. You say: "They did their duty; happy are they whom God calls while so doing". Again I ask, How did they learn their lesson? It was because their training had revealed to them the great purpose of their life. We begin by thinking of our life as though it were our very own, which

we may dispose of at our will. True wisdom lies in living into a larger and nobler conception. Everything that we do teaches us this, and happy are we if we learn the lesson. You volunteers have learned it, and are still learning it. Your ordinary life taught you that there was something more which you might do for your country. Military life did not seem to you something remote and apart from the duties of civil life. You served your fellows in one way, you longed to serve them also in another. Each thing you did enriched the rest. You were more diligent in your daily work, because you added to it a military training. Each explained the other, because a common purpose ran through both. "I am a man set under authority, having under myself soldiers." You learned, like the centurion, a higher and fuller sense of law. Each of us has ourself, our occupation, our country committed to our charge. We tend to think of them as separate, and care for each in different ways. But all are joined inevitably together, and each grows by the other's growth. We cannot say: "My duty is to care for my family only," "My duty is simply to follow my trade," "My duty is to be a professional patriot". Society cannot be held together by such a division of questions. We love our country with the same love as we love our family; for family life is not separate from national life, but partly springs from it and partly enriches it by new aspirations. We follow our trade with the same sense of loyalty to our country as inspires us to fight our country's battles.

How is this to be secured? The centurion shows us the answer of a simple mind. All relationships

are founded and are held together by the knowledge of God's purpose in the world. The centurion saw that. The same feeling that led him to do his duty as a soldier made his mind tender and compassionate to his servant whom he loved. This power of combining life's teaching, of expounding relationships, of seeing that his family and his trade and his country's service all meant the same thing—this led him to recognise God's purpose in the world made manifest in Jesus.

My brothers, our hearts have lately been stirred to the depths. We have thought about the meaning of our national life as we have rarely thought before. You have been driven to think about your own lives, what you were doing with them, and what you ought to do with them. Shall all this pass away and leave no solid result behind? Surely God has spoken to you. Surely he has taught you His purpose. Surely He has revealed to you the secrets of your life. You will not forget what you have learned. You will not settle down again in quiet ease as though this awakening had not been. God has called you by a sudden outward call. He calls you daily by the small things of your particular home and work. The same principles run through all you do, and in Christ Jesus there is neither small nor great but all is equally splendid. For all you think or do can be inspired by the glory of His Spirit, and can make manifest the eternal purpose of God.

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